

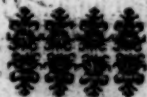
T H B :
HOLY TABLE;
NAME & THING,
MORE ANCIENTLY,
properly, and literally used
under the New Testament,
then that of an
ALTAR:

Written long ago by a Minister in *Lincoln-*
shire, in answer to D. COAL, a judicious
Divine of Q. MART'S dayes.

Ille Sacramenti donatrix Mensa. —

Aurel, Prudent, in Peristeph,
Hymno II.

John Williams, of York



Printed for the Diocese of *Lincoln.*

1 6 3 7.

HOLY TABLE

EXAMINE & TRYING

MORE ANCIENTLY

Propriety and Integrity

and the new Testament

that shall be

of the

which long ago was written in Hebrew

and in Greek to the GREEK

and in Latin to the LATIN

and in French to the FRENCH

and in Italian to the ITALIAN

and in Spanish to the SPANISH

and in Portuguese to the PORTUGUESE

and in English to the ENGLISH

and in Dutch to the DUTCH

and in German to the GERMAN

and in Swedish to the SWEDISH

and in Danish to the DANISH

and in Norwegian to the NORWEGIAN

and in Finnish to the FINNISH

and in Estonian to the ESTONIAN

and in Latvian to the LATVIAN

and in Lithuanian to the LITHUANIAN

and in Polish to the POLISH

and in Czech to the CZECH

and in Slovak to the SLOVAK

and in Hungarian to the HUNGARIAN

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1637a

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I Have read and thorowly perused a Booke, called *The Holy Table, Name, and Thing, &c.* written by some Minister of this Diocesse. And doe conceive it to be most Orthodox in *Dollrine*, and consonant in *Discipline*, to the Church of *England*: And to set forth the Kings Power and *Rights*, in matters Ecclesiasticall, truly and judiciously; and very fit to be Printed: And doe allow and approve of the same Treatise to be Printed and published in any place or places where as *Ordinarie* I am enabled and Licenced so to doe. And in witnesse hereof, I have subscribed my Name the last day of *November*.

IO. LINCOLN. Deane
of Westminster.

CHAP. I.

*Of the state of the Question, and the
first occasion of the writing of the
Letter : with a true Copie of the
same.* 2c S'



T was a new but wittie
Etymologie, which the
Lord Chancellour (a) ^{(a) At Star-cha.}
St. Albans gave of a Libell, ^{in the Cause of}
that it was derived of a ^{the Nottingham}
Lie forg'd at home, and a
Bell to ring it up and
down the Countrey.
Both these parts are
fully expressed in this
Pamphlet. First, (b) ^{(b) Tit's lafe.} *Coal* makes the *Lie*, and pre-
sents it for a Token to his private friend; then his
private friend makes the *Bell*, by commending it
to the *Presse*, and ringing it abroad over all the
Country. And it gave an *Omen*, of what colour
the whole Book would prove, by the mistake in
the first page, where his friend calls him a *Divine*
of *Iudgement*, which is the *second* part, whereas in-
deed he is but a *Divine of Invention*, which is the
first part of *Logick*. And this *Invention* he puts in
A pra-

- practice, not onely in displaying his matters of *Right*, as all your (c) *τεχνικοί* and artificiall handlers of *Controversies* are permitted to do; but even in *stating* the matter of *fact*: which when it is in writing before our eyes, is no more by a *disputant* indeed to bee *wrigled* and *wrested*, but to be taken as it is set down, and (for the *time* at the least) (d) *swallowed* & *beleevd*. Whereas this poore fellow makes himsele an *Adversary*, not out of the *Letter*, but out of his owne *phantasie*; and driving him before him (as he in (e) *Aristotle* did his shadow) from one end of the Book to the other, shoots all his arrows at this *man of clouts* of his own rearing, and yet with all this advantage never stirs him. I will give you a short taste of his *faining* and his *failing*. (f) He *fains* the *Letter* written not long since. He *fails*, because it was written, when all flesh in *England* had corrupted their wayes, and that there was a *generall deviation* in this weightie businesse. (g) He *fains*, that the *Question* was of *placing* the *Communion Table*. He *fails*, for it was about the *erecting* of a *Stone-Altar*. (h) He *fains*, that the *Writer* conceiv'd the *bowing* at the *name* of *JESVS* was a *vain thing*. He *fails*, for the (i) *Pag 8.* and *Writer* doth *commend*, *allow*, and *practise* it. (z) He *fains*, the *Writer* had no reason to suspect any other *sacrifice* aimed at by the *Vicar*, but *spiritual* only. He *fails*, and never confer'd with the *Writer* about it, who chargeth the *Vicar* with *meaning* a *Sacrifice* contrary to his *Subscription*. (k) Hee *fains*, that the *Writer* would cunningly draw the *Chappels* and *Cathedrals* to a kind of *Premunire* about their *Communion*.

(c) ΕΙΔΩΝ ΔΕ
ΑΓΓΛΙΣ ΕΠΑΣΤΟΙΣ
ΕΡΩΤΗΜΑΙ ΑΔΙΑ-
ΦΕΡΟΥΣ ΕΙΝΑΙ ΤΑ
ΤΟΥ ΧΡΕΩΣ ΟΙ
ΤΕΧΝΙΚΟΙ. ΠΙΠ-
ΤΑΝ. ENARR. IN DE-
MOSTH. ORAT. DE
CLASIBUS.
(d) ΤΑΥΤΑ ΠΡ
ΠΕΡΙΟΥΜΑΤΑ ΔΕΙ
ΠΡΕΒΕΔΩ. ARIST.
ROET. I. 5. c. 17.
(e) ARISTOT. ME-
TEOR. LIB. 3. c. 4

(f) Title leaf,
& P. 26.

(g) Title leaf,
and Letter p 69.

(h) P. 5. & Let.
P. 68. 69.

(i) Pag 8. and
Let. p. 69.

(k) P. 27. and
Let. p. 69.

munion-Tables. He fails, for the writer confesseth
he doth allow and practise it. (l) He *faines* the *writer* (l) P. 25. and
doth slight; But fails, for he doth cite and ap-
prove the appellation of Second Service. He faines,
that the writer doth report the peoples pulling downe
of Altars, as a doctrine. He failes, for he mentions
it onely as a matter of fact. (m) He *faines* the *writer*
should make the Council Act, for the taking down
of Altars, a kinde of Law which no man was obliged un-
to. He fails, for the writer saith it was obeyed over
all England. Lastly, (u) he *faines*, that the *Vicar* did (n) P. 51. and
not thinke of Fixing his Table to the wall, because he
himself hath no cause to thinke so, nor reason to conceive,
and may reasonably presume the contrary. He fails, for
the Letter doth every where charge upon the Vi-
car the contradictory assertion. So that this man
hath not only made himself the Judge, to open the
Law, but the jury also, to find the fact in the whole
controverisie. But this is not to be endured. For
beside that it is uncertaine, whether hee be
of the Voisage, & but an inhabitant of a remote
and another Province, and so ignorant of the Cir-
cumstances of the fact, he sheweth himself (every
where) such a pugnacissimum animal (as (o) he said of (o) Petrus. Ar-
the Gander) so partially addicted to bragging and
contention, that he may be well excepted against
for a common Barreter. (p) He chargeth it home
upon the writer, for saying that the Curate and the
Churchwardens were appointed to pull downe, when
they were appointed only to take downe the Altars:
For saying, that the name of an Altar (q) Crept, (q) Pag. 34.
when he should have said, Came into the Church:

(r) P. 11.

For (r) saying that they were taken down *in all or most*; whereas he should have said, *in sundry and many places of this Kingdome*: Lastly, for

(s) P. 8.

(s) *The Order for the Administration.*

(u) *Aristot.*

Ethic. l. 4. c. 1.

(s) saying, *The Communion*, whereas he should have said, *The Lords Supper*. When the *Rubricke* (t) hath it, *The Lords Supper, or holy Communion*. And would any man trust such a (u) *equivocator*, and *Tishe* of *Communion*, as this wrangler is, to be of his *Jury*? Besides that (as *Plautus* describes him to a hair in a Comedy of his own (x) *denomination*)

(x) *Afinaria.*

Siquidem hercle Æacidinis minis expletus animisq; incedit,

he comes into the *session-house* with such a haughty and prejudicate opinion of *himself* and his *Cause*, that no man can expect the least right at his hands. For besides that his friend *Clove* doth stick him in the doore of his *Book* (before his going forth into the open *Aire*) with this pretty perfume of a *Judicious and Learned Divine*, he doth so swell and improve by degrees; that he makes his work above all the *Humane*, and equall to the *Laws Divine*. For speaking of the *Preface of the Communion-book*, (a *Canon confirmed by Act of Parliament*) that doth not (without all question) direct the *Bishop* to send his resolutions to the *Priest*, he saith upon that Law, (y) *It is as true, or at least wise more fit, that the Bishop should do as he would have him*. Which is so high a *Language* against the *Laws of the Land*, and the practice of all *Ordinaries* (who execute their own *Mandates* by their own *Officers*) as was never uttered, and printed with *Licence* by any *Subject of*

(y) P. 11.

England

England before this time. T. C. indeed from his Presse at Coventry, was wont to send abroad much of this stuff in *Martin Marprelats* dayes.

And for the other, what meaning should he have to bind up the Letter, not (as in reason he should) before, but after his whole Book; and to call it (x) *Apocrypha*; but that he would have us to take all his dreams for *Canonicall Scripture*? So that a man cannot imagin what evidence to provide, to give satisfaction to so haughty a Companion, who

(x) He turned to a Printer.

Tura negat sibi nata, nihil non arrogat armis.

Considering therefore the partiality of this Writer, who makes his own Case, makes his own Evidence, makes his own Law, makes his own Authorities, and all out of his own Concepts; and endeavours what he can, *a fear la Causa*, (as the Spanish Advocates use to say) to give a fair Cause a foul face: I shall be bold (as a neighbouring Minister to the Scene of this businesse, and employed amongst other of my profession, in some of the main passages) to set down seriously and faithfully the whole carriage of the Businesse, the true Copy of the Letter, the agitation this Cause hath had with us below, not able to penetrate into those Motions it receiv'd above in the Ordinaries breast, and (for it hath been a kind of walking Spirit) in the Lower house of Parliament.

The Vicar, a Charister in the College, and bred up in Musick; brought along with him from his faculty, some odde Chatchas into the Ministry. And having too much favour from his Diocesan

(who had never seen a tolerable Incumbent of that Church before) began to fly upon his own Coat, and turn'd out of the Town two grave and painfull Preachers salaried by the Parish; whereof the one was his own cozen, and brought in by himself a little before. His next quarrell was with the Alderman and his Brethren, about some matters of Maling and Tithing: which (by the continued favour of the Ordinary) was ended to his advantage. Then he fell upon this removing of the Communion-table from the upper part of the Quire (where it was (a) comely placed and had stood time out of mind) to the Altar-place, as he called it. Mr. wheately the Alderman questioning him thereupon; what Authority he had from the Bishop, Chancellor, or any of his Surrogates, to do this alteration, received this Answer, (b) that his Authority was this, He had done it, and he would justify it. Upon the which return Mr. wheately commanded his Officers to remove the Table to the place again; which they did accordingly, but not without striking, much heat, and indiscretion, both of the one side and the other: The Vicar saying, he car'd not what they did with their old Trestle, for he would build him an Altar of stone at his own charge, and fix it in the old Altar-place, and would never Officiate upon any other: the rude people replying, he should set up no dressers of stone in their Church, and they would find more hands to throw his stones out, then he should do to bring them in; and would all in a body make a journey to the Bishop, before they would endure it. Whereupon Mr. wheately the Alderman

pre

(a) Aldermans
Letter.

(b) Aldermans
Letter.

presently wrote unto his Lordship of these passages; as also of his light gestures in *bowing at the name of JESUS*, so as sometime his *Book* fell downe, and once *himself*, to the derision of those that were not so well affected to that *religious Ceremony*. And this was about *June* or *July* 1627. To this the *Bishop* returned no answer in *writing* at that time, but sent a quicke and sharp Message by *word of mouth*, both to the *Alderman* and the *Vicar*; that they should not presume, either the *one* or the *other* of them, to move or remove the *holy Table* any more, otherwise then by speciall direction from him or his *Chancellour*; and that it should remaine where it did (if it stood within the *Quire*) untill his next passage to *Lincolne* by that Town; at what time he would himselfe by *view* taken upon the place, accommodate the same according to the *Rubrick* and *Canons*. And that the *Vicar* should not presume to stir up any thing in *Church* or *Chancel*, in the *interim*. Which return did not altogether pacifie the *People* of the Town in their jelousies against their *Vicar*. But Mr. *wheatly*, a prudent and discreet man, afraid to offend the *Bishop*, (as one who had been a singular friend and patron to that Town, when he was in *place*) resolved to ride unto his Lordship. Which was no sooner knowne, but all they of the Town that were able, would needs hire horses and ride along with him. The *Bishop* when he saw such a *company*, enquired of them what the matter was? They opened unto him all this *difference*, assured his Lordship they were every

every one of them *quiet and peaceable men, conformable in all things to the Kings Laws Ecclesiasticall* and willing to submit themselves to any *Order* concerning the situation of the *holy Table*, which his Lordship should appoint. Onely they represented unto his Lordship, that they were much scandalized with the putting down of their *sermons*, and this new intended erection of a *stone Altar* upon the neck thereof. And that, if his Lordship should appoint the *Table* to stand in the *upper end of the Quire*, it was impossible that the 24th part of the *Parish* should see or heare the *Vicar* officiating thereupon. Desiring his Lordship to take it to his consideration, that the *Vicar* (whom his Lordship much favoured) was not alwayes right in the *Head-piece*; and that they lived in the midst of *Recusants*, their chief *Governour* being one of that profession himself; and that those kind of men began already to jeere and deride this new *Alteration*. The *Bishop* entring into a discourse of the *indifferency* of this *circumstance* in its owne nature, the *Vicar* came suddenly into the *Hall*, pale and staring in his looks, and either with his journey, or some other affrights much *disordered*. Which the *Bishop* observing, used him with all *sweetnesse* and *lenity*, bade him not be troubled with any thing that had happened, for he would end this difference to his contentment. The *Vicar* brake out into *passion* and *teares*, and said they threatened to set his house on fire. The *Bishop* answered, that if they did so, hee would procure him *another*; and he hoped his *Majesty*

Jeffy would provide for them such *houses*, as in that case they well deserved. The *Alderman* and his *Assistants* utterly denied the knowledge of any such base intents, or *menaces*: but submitted themselves wholly (as the *Vicar* likewise did) to the *Bishops decision*. Then the Lord *Bishop* taking the *Vicar* aside, talk't with him in private a pretty while. What they discours'd of is not particularly known. His Lordship was over-heard somewhat earnest with the said *Vicar*, to tell him who they were that set him on upon these *alterations*. And it is conceiv'd generally, that the *Vicar* told his Lordship all the truth, from point to point. At the close, the *Bishop* said unto him, Well, Mr. () you shall sup with your Neighbours in my *Hall* to night, upon such cold provision as my people can make you: But I have sup't already upon that you tell me. And if all the *Books* I have of that *nature* be able to do it, I will find some satisfaction for my self and you in all these particulars, before I goe this night to bed. And I will provide a Letter, as written to you, Mr. *Alderman*, to shew to your *Brethren*, and some *Notes* to be delivered to the *Divines* of the *Lecture* at *Gr.* And both these (if the fault be not in my servant) shall be ready by seven a clock in the morning.

The *Bishop* sate up most of the night, and his *Secretary* with him in his Study. What they there did is not distinctly known: But it was observ'd that the *Secretary* came down for the *Book* of *Martyrs* which stood in the *Hall*, and borrowed from

the Parish-church Bishop Jewells workes. In the Morning between 7. and 8. of the clock, was delivered to the *Alderman* this Letter sealed up.

Mr *Alderman*, I do conceive, that your *Communion-Table*, when it is not used, should stand in the upper end of the Chancell, not *Altar-wise*, but *Table-wise*. But when it is used, either in the time of the *Communion*, or when your Vicar shall be pleased to read the later part of the *Divine service* thereupon, the *Churchwardens* are to cause the Clerk or Sexton to remove it, either to the place where it stood before, or any other place in Church or Chancell, where your *Minister* may be most audibly heard of the whole Congregation. If both your *Churchwardens* agree with the *Vicar* upon such a place, let it be disposed of accordingly; and your *Ministers* are not to officiate upon it in any other place. If your *Churchwardens* disagree with the *Vicar*, let them take the opinion of that *Surrogate* of my *Chancellor*, who dwells next unto your Town of *Grantham*, and he and any one of the *Churchwardens* shall upon view assigne the place where the *Table* shall stand in most conveniency, when it is to be officiated on by either of your *Ministers*. And so I desire you to intimate this unto the *Churchwardens*, and do recommend me very heartily to you and all your neighbours, and you and them in my prayers to Gods protection. And am

At the same time this Letter was delivered; there was delivered also by the *Secretary*, a sheet
of.

of paper closed up, to be conveyed to the *Divines* of the *Lecture* at *Gr.* upon their next meeting-day, with a Note of direction from the said *Secretary*, that if they conceived these passages contained in that *Paper* to be well and truly collected, and had not found in their readings and observations the contrary, they should impart them to the *Vicar* of *Gr.* being one of their *Company*, and improve them what they could to give him satisfaction, not denying (if he so required) to let him take out a *Copie* of the same for his own use, but not to divulge these papers any farther. But if they found any mistakings in these *Quotations*, or had met with any other *Canons* or *Constitutions* differing from these, or that they themselves varied in opinion from the premisses, they should forbear to impart them, but write freely back again their said *variance* from these directions, together with their *reasons* for the same, which should be very kindly and thankfully accepted. Or to this effect. We met accordingly, perused these *Papers*, found them digested in the former part into the fashion of a *Letter*, (yet directed to no body) but not so figuredly and distinctly in the *later*. They were not written with the *Bishops* own hand, with which we were all acquainted, nor subscribed by any body, and they varied in some places in *matter* from this printed *Copie*, but little in *form*. After perusall we did conferre with the said *Vicar* at two severall dayes, especially about the Contents

of this *Paper*. Who undoubtedly, at that time, received full *satisfaction* thereby, and conceived that he had lost nothing by this *decision*, having gain'd all the points, excepting the form of placing the *Table*; against the which he conceived the *Rubrick of the Liturgie* to be apparant, but his Lordships *opinion* to be very indifferent, because he observed (as he said) the *Table* in his Lordships privat *Chappell* to be so placed, and furnished with Plate and Ornaments above any he ever had seen in this Kingdom, the Chappel Royall onely excepted. And so this difference was at that time thus ended and composed, and the *Vicar* well satisfied, and never out of his Lordships favour (whereof he reaped after this much fruit and profit) to his very dying day. Now the true Copy of this *Letter* or *Notes* (for without all question they were neither superscribed nor subscribed) here ensueth:

Sir, with my very hearty commendations unto you, &c. When I spake with you last, I told you that the standing of your *Communion-table*, was unto me a thing so indifferent, that unlesse offence and umbrages were taken by the Town against it, I should never *move* it, or *remove* it. That which I did not then suspect, is come to passe. Your *Alderman*, whom I have known these 17 or 18 yeares to be a discreet and modest man, and far from any humour of *Innovation*, together with the better sort of the *Town*, have complained against it. And I have without taking any notice of your *act*, or touching in one syllable upon your *reputation*, appointed the *Church-wardens*, whom

whom in my opinion, it principally doth concern, under the *Diocesan and by his directions*, to settle it for the time: as you may see by this *Copie* enclosed. Now for your own satisfaction, and my poore advice for the *future*, I have written unto you somewhat more at large then I use to expresse my self in this *kinde*. I do therefore (to deal plainly) like many things well; and disallow of some things in your carriage of this businesse. It is well done that you affect *decency* and *comelines* in the officiating of Gods *divine service*, that you president your self with the Forms in his Majesties *Chappels* and the *Quires* of *Cathedrall Churches*, (if your *Quire*, as those others, could contain your whole congregation) that you do the reverence appointed by the *Canons* to that blessed name of *JESVS*, so it be done humbly and not *affectedly*, to procure the *devotion*, & not move the *derision* of your Parishioners (who are not it seems *all of a piece*) and that you do not maintain it *Rationibus non cogentibus*, & so spoil a good cause with had arguments. These things I do my self allow and practise. But that you should say you will upon your own cost build an *Altar* of *Stone* at the upper end of your *Quire*; That your *Table* ought to stand *Altar-wise*; That the fixing thereof in the *Quire* is so *Canonical*, that it ought not to be removed (upon any occasion) to the *body* of the *Church*; I conceive to be in you so many mistakings.

For the first; If you should erect any such *Altar*, (which I know you will not) your *discretion* (I fear me) would prove the onely *Holocaust*

to be sacrificed on the same. For you have subscribed when you came to your place, that that other Oblation, which the Papists were wont to offer upon these Altars, is a Blasphemous figment and pernicious Imposture. In the 31th Artic. And also, that we in the Church of England must take heed lest our Communion of a Memory be made a Sacrifice. In the 1. Homily upon the Sacrament. And it is not the Vicar, but the Churchwardens that are to provide Vtensils for the Communion, and that not an Altar, but a faire joyned Table. Canons of the Convocation 1571. pag. 18. And that the Altars were removed by Law, and Tables placed in their stead in all, or the most Churches of England, appeares by the Queens Injunctions 1559 related unto and so confirmed in that point by our Canons still in force. Canon 82. And therefore I know you will not build any such Altar, which Vicars were never enabled to set up, but were once allowed (with others) to pull down, Injunct. 1^{mo} Elis. For Tables in the Church.

For the second point; That your Communion-table is to stand Altar-wise; if you mean, in that upper place of the Chancell, where the Altar stood, I think somewhat may be said for that, because the Injunctions 1559 did so place it. And I conceive it to be the most decent situation when it is not used, and for use too, where the Quire is mounted up by steps, and open, so as he that officiates, may be seen and heard of all the Congregation. Such an one, I am informed, your Chancell is not. But if you meane by Altar-wise, that the
Table

Table should stand along close by the Wall, so as you be forced to officiate at the one end thereof (as you may have observed in great mens Chappells) I do not believe that ever the Communion-tables were (otherwise then by casualty) so placed in Countrey-churches. For besides that the Countrey-people, without some directions beforehand from their superiours, would (as they told you to your face) suppose them Dressers rather then Tables. And that Queen Elisabeths Commissioners for causes ecclesiasticall directed, that the Tables should stand, not where the Altar, but where the steps to the Altars formerly stood. Orders 1561. The Minister appointed to read the Communion, which you (out of the Books of Fast in 1^{mo} of the King) are pleas'd to call Second service, is directed to read the Commandments, not at the End; but at the North-side of the Table, which implies the End to be placed towards the East great Window. Rubrick before the Communion. Nor was this a new direction in the Queens time onely; but practised in K. Edwards reign. For in the plot of our Liturgy sent by M^r Knox & Whittingham to M^r Calvin, in the reign of Q. Mary, it is said, that the Minister must stand at the North-side of the Table. Tronbles at Frankferd, p. 30. And so in K. Edm. Liturgies, the Ministers standing in the Midst of the Altar, 1549. is turned to his standing at the North-side of the Table, 1552. And this last Liturgie was revived by Parliament 1^o Elis. c. 2. And I believe it is so used at this day in most places of England. What you saw in Chappels or Cathedrall Churches, is not

is not the point now in *Question*, but how the *Tables* are appointed to be placed in *Parish-churches*. In some of these *Chappels* and *Cathedralls*, the *Altars* may be still standing, for ought I know; or, to make use of their *Covers*, *Fronts* and other *Ornaments*, *Tables* may be placed in their room, of the same length and fashion the *Altars* were of. We know the *Altars* stand still in the *Lutherane Churches*. And the *Apologie* for the *Augustane Confession*, *Artic. 11.* doth allow it. The *Altars* stood a yeare or two in the reigne of King *Edward*, as appears by the *Liturgie* printed 1549. And it seems the *Queen* and her *Counsell* were content they should stand, as we may guesse by the *Injunctions*, 1559. But how is this to be understood? The *Sacrifice* of the *Mass* abolished (for which *Sacrifice* onely *Altars* were erected) these (call them what you please) are no more *Altars*, but *Tables* of *Stone* or *Timber*. And so was it alledged 24. *Novem. 6. Edw. 6. 1550.* *Sublato enim relativo formali; manet absolutum & materiale tantum.* And so may be well used in *Kings* and *Bishops* houses, where there are no people so void of *Instruction* as to be scandalized. For upon the *Orders* of breaking down *Altars*, 1550. all *Dioceses*, as well as that of *London*, did agree upon receiving *Tables*; but not so soon upon the form and fashion of their *Tables*. *Act. & Mon. pag. 1212.* Beside that, in the old *Testament* one and the same Thing, is termed an *Altar* and a *Table*. An *Altar*, in respect of what is there offered unto *God*; and a *Table*, in respect of what is thence participated

cipated by men, as for example, by the *Priests*. So
 have you *Gods Altar* the very same with *Gods Ta-*
ble, in *Mal. 1. 7.* The place is worth the mark-
 ing: For it answers that merry Objection out
 of *Heb. 13. 10.* which you made to some of your
 fellow Ministers, and one Dr. *Morgan* before
 you, to *Peter Martyr*, in a disputation at *Oxford*.
 We have no *Altar* in regard of an *Oblation*; but
 we have an *Altar*, that is, a *Table*, in regard of a
participation and *Communion* there granted unto
 us. The proper use of an *Altar* is to *sacrifice* upon,
 the proper use of a *Table* is to *eat* upon, *Reasons*,
&c. 1550. vide Act. & Monum. pag. 1211. And
 because a *Communion* is an Action most proper
 for a *Table*, as an *Oblation* is for an *Altar*; there-
 fore the Church in her *Liturgie* and *Canons* calling
 the same a *Table* onely, do not you now, under
 the *Reformation*, call it an *Altar*. In King *Ed-*
wards Liturgie of 1549 it is almost every where;
 but in that of 1552, it is no where called an *Al-*
tar, but *The Lords Boord*. Why? Because the
 people being scandalized herewith (in *Countrey-*
Churches) first it seems bear them down *de facto*;
 then the supreme *Magistrate* (as here the *King*)
 by the advice of Archbishop *Cranmer* and the
 rest of his Counsell, did Anno 1550 by a kind of
 Law put them down *de jure*. 4^o *Edw. 6. Novemb.*
 24. And setting these *Tables* in their rooms, took
 away from us, the Children of this *Church* and
Common-wealth, both the Name and the Nature
 of those former *Altars*. As you may see *Injunct.*
 1559. referring to that Order of King *Edw.* and

C

his

his Counsell, mentioned *Act. & Monum. pag. 1211.* And I hope you have more learning, then to conceive *The Lords Table* to be a *new Name*, and so to be ashamed of the *Word*. For, besides that *Christ* himselfe instituted this *Sacrament* upon a *Table*, and not an *Altar*; (as Archbishop *Cranmer* and others observe, *Act. & Mon. pag. 1211.*) it is in the *Christian Church*, at the least 200 yeares more ancient, then the name of an *Altar* in that sense; as you may see most learnedly proved (beside what we learn out of *S. Paul*) out of *Origen*, and *Arnobius*, if you do but reade a Book that is in your Church, *Jewel against Harding, of private Masse, Artic. 3. pag. 145.* And whether this name of *Altar* crept into the Church, in a kind of *complying in phrase* with the people of the *Jews*, as I have read in *Chemnitius*, *Gerardus* and other sound *Protestants*, (yet such as suffer *Altars* to stand;) or that it proceeded from those *Oblations* made upon the *Communion-tables* for the use of the *Priest* and the *poore*, whereof we reade in *Iustine Martyr*, *Irenaus*, *Terullian* and other ancient Writers; or because of our *Sacrifice of Praise and Thanksgiving*, as Archbishop *Cranmer* and others thought, *Act. & Mon. pag. 1211.* the name being now so many yeares abolished in this Church, it is fitter in my judgement, that your *Altar* (if you will needs so call it) should according to the *Canons* stand *Table-wise*, then your *Table*, to trouble the *poore Town* of *Gr.* should be crected *Altar-wise*.

Lastly, that your *Table* should stand in the
highe.

*higher part of the Chancell, you have my assent in opinion already : And so was it appointed to stand, out of the Communion. Orders by the Commiss. for causes Ecclesiasticall, 1561. But that it should be there fixed, is so farre from being the onely Canonick way, that it is directly against the Canon. For what is the Rubrick of the Church, but a Canon? And the Rubrick saith, It shal stand in the Body of the Church, or in the Chancell, where Morning prayer & Evening prayer be appointed to be said. If therfore Morning praier & Evening prayer be appointed to be said in the Body of the Church, (as in most Countrey-churches we see it is) where shall the Table stand in that Church most Canonically? And so is the Table made removeable, when the Communion is to be celebrated, to such a place, as the Minister may be most conveniently heard by the Communicants; by Qu. Elis. Injunct. 1559. And so saith the Canon in force, that in the time of the Communion, the Table shalbe placed in so good sort within the Church or Chancel, as thereby the Minister may be most conveniently heard, &c. Canon 82. Now judge you, whether this Table (which like *Dadalus his Engines* moves and removes from place to place, and that by the inward wheelles of the Church Canons) be fitly resembled by you to an *Altar* that stirs not an ynch: and supposed to be so resembled most Canonically. And if you desire to know out of *Eusebius*, *S^t Augustine*, *Durandus*, and the fifth Councell of Constantinople, how long Communion-tables have stood in the midst of Chyrches, read a*

Book which you are bound to reade, and you shalbe satisfied, *Jewel against Harding: Of private Masse, Artic. 3. pag. 145.* The summe of all is this.

1. You may not erect an *Altar*, where the *Canons* admit only a *Communion-table*.

2. This *Table* (without some new *Canon*) is not to stand *Altar-wise*, & you at the *North-end* thereof, but *Table-wise*, and you must officiate on the *North-side* of the same, by the *Liturgie*.

3. This *Table* ought to be *laid up* (decently covered) in the *Chancell* onely, as I suppose; but ought not to be *officiated upon*, either in your *first* or *second service* (as you distinguish it) but in that place of *Church* or *Chancell*, where you may be most conveniently seen and heard of all.

4. Though peradventure you be (with him in *Tacitus*) *Master of your own*, yet are you not of *other mens Eares*, and therefore your *Parishioners* must be *Judges* of your *Audiblenes* in this case, and upon complaint to the *Ordinary*, must be relieved.

5. Lastly, whether side soever (*you* or *your Parish*) shall first yeeld unto the other in these needlesse controversies, shall remain in my poore judgement, the more discreet, grave, and learned of the two. And by that time you have gained some more experience in the *Cure of Soules*, you shall finde no such *Ceremony* to *Christian charity*. Which I recommend unto you, and am ever, &c.

Now

Now if you desire to know why I have been so tedious in stating thus the *Cause*, with all the *Circumstances* thereof, I answer with the *Poet*, that it is to ease you, if you please, of further *Tediousness* :

(c) *Vt, si malueris, lemmata sola legas;*

(c) *Man. Epigr. lib. 14. Apoph. 2.*

That if you be so disposed, you may end the *Book* with this first *Chapter*. For the true *stating* is the *concluding* of the *Question* we have in hand. I dare here appeale without any further *defence* to any *indifferent Reader*, what *notorious want of Learning*, what *disaffection to the Church*, what *malice to Cathedrals*, what *inclination to Puritanisme*, what *approving of sedition*, what *popular affectation* this (d) *filia unius noctis*, this paper huddled up (upon this occasion) in *one night*, can argue either in the *Writer* (whosoever he be) or in *us* that were the *approvers* of the same. And particularly I appeale to you, that have read the *Libell* written against it, whether it hath any way answered your expectation, or whether

(e) *Carbonem, ut aiunt, pro thesauro invenisti;*

(e) *Phadr. Aug. Libertus. Fab.*

this (f) *Coal of a sinner* doth not rather appeare to have been fetcht from a *Smiths forge*, then a *sacred Altar*.

(f) *Ecclesiastic. lib. 4.*

(f) *Ecclesiastic. 8. 10.*



CHAP. II.

Of the Regall power in ordayning, publishing, and changing Ceremonies, as also in all Causes Ecclesiasticall. And whether that power was ever used in setting the Communion-table in form of an Altar.

IF *Alexander* was afraid to commit the proportion of his body to every ordinary Statuary, requiring that none but a (a) *Lysippus* should effigiate the same, and that *Apelles* himselfe could never set forth the outward beautie of his face, but (b) *slubbered and farve short of the native vivacity*; how carefull ought Sovereaign Princes to be, not to permit their *Regall power* and *prerogative* (the very visage of their persons, and majestie of their visage) to be prophaned by every *Bungler*, and to be slubbered up (as here it is) with a base *Coal*, upon the walls of this ugly (c) *Pamphlet*. Thus it is, when *Coblers* will be stretching up their *Pia-maters* above their own *Shop-lasts*, and *Chaplains* (to shew how ready they are, at the very first call, to be dealing in matters of State) will be

(a) Διδὲ τὴν
μὲνον Ἀλέξ-
ανδρον ἐκείνου
ἀνσταντοῦ εἰκο-
νὰς αὐτοῦ συμ-
μνησθῆναι. Plu-
tarch. de fortu-
na Alexand. O-
rat. 2.

(b) Θαύματα
καὶ πικρὰ μνησθῆναι.
Plutarch in A-
lexandro.

(c) From page
58. to the end
of the Book.

be puddling in studies they do not understand. Dr Coal hath here by his exquisite knowledge in the *Can-none* and *Common* (or *triviall*) law, committed a kinde of merry *treason*, in presuming to give a man a call to be a (*d*) *Judge*, who died but an (*e*) *Apprentice at the Law*. (Which was more then the *L. Keeper* of the great *Seal*, without his Majesties licence, durst have done.) And mends it by and by with a kinde of sacrilege, by taking away from a noble Gentleman, his name given him at the Font in (*f*) Baptisme. Whereas had this doughty *Doctour* left his *Littleton*, and kept him to his *Accidence*, he could not have forgotten that *Edvardus* was his proper name.

Yea, but though he fails in *names*, he hits in *matter*, and shews you deep *Mysteries of State*; how this question of Ceremonies *doth relate unto the King*; and that the *Statute* of 1^o *Elis. cap. 2.* (which by long search and study he found in the very first leaf of his *Common prayer Book*) *was not a power personall to the Queen only, but to be continued unto her Successours*; and that the *Kings most excellent Majestie* may safely and without any danger at all, *command the Table to stand* (as the *Doctour* would have it) *and to be rayl'd about*. These are high matters indeed, if they be well proved.

That they shall be to a hair. For this old *Lawyer*, and new-created *Judge*, doth tell us, that *if a Fee-simple be vested in me, and I passe it unto the King, the Fee-simple doth passe without these words, Successors, and Heires*, as it doth to a *Major*, a *Bishop*, or any other meaner *Corporation*, as
you.

(d) Pag. 61.

Judge Ployden.

(e) *Reports de Edmund Ploymden un Apprentis de la Common Ley.*

(f) Pag. 62.

Sir Robert Cooke.

(g) Cook on
Littleton fol. 9.
pag. 2. at the end

you have it (g) there at large. Well said Do.
ctour; His Majestie is much beholding unto you,
and those about him, to take speciall care of
your speedy preterment. You have not in most
of your scribble given a *Bishop* any more prerogative
then to the *Vicar*, nor the *King* in this
Allegation, then to the *Alderman* of *Gransham*.
Peradventure not so much. For by perutall of
your Authour, I finde the *Alderman* ranged in
the third place, but the *King* and the *Bishop*
jumbled up together (as in a bagge after Chessle-
play) and so thrown into the fourth place. But
I pray you good Doctour, where upon earth was
this power of ordering matters ecclesiasticall vested,
before it pass'd away, as a piece of land held in
Fee-simple, unto his Majestie by the *Statute* of
1^{mo} *Elis.* cap. 2.

Quis est tam potens cum tanto munere hoc?

Was it in the *Pope*? in the *people*? in the *Cler-*
gie? in the *Convocation*? in the *Parliament*? or
(peradventure) was it in Abeyance? Away *A-*
nimal; I tell thee, The power in matters ecclesiasticall
is such a *Fee-simple*, as was vested in none but
God himselte, before it came (by *his* and *his* onely
donation) to be vested in the *King*. And being
vested in the *King*, it cannot by any power what-
soever (no not by his (h) own) be divested from
him. The donour in this Feoffment is *God*, and *God*
onely; the *Deed*, a Prescription time out of mind
in the Law of Nature, declared more especially
and at large by that *Statute-law*, which we call
the Word of *God*. So that, Doctour, you deserve
but

(h) Translat. of
the Orat. de ver.
Obed. 1555.
shews this to
have been the
opinion of Steph
Gardiner.

but a very *simple Fee*, for your impertinent example of this *Fee-simple*. But what do you merit for your next prank? where you say (most ignorantly and most derogatorily to his Majesties right and just prerogative) that *that Statute of 1^o Elis. c. 2* was a *Confirmative of the old Law*? what? & was it not good untill it had pass'd the upper and lower house of Parliament? was not God able enough; the King, his bright Image upon earth, capable enough; the *Deed of Nature and Scripture* strong enough; but that (like a *Bishops Concurrent Lease*) it must receive a Confirmation in that great *Chapter*? Your (i) *Author* (a deep learned man in his faculty) hath it otherwise, and rightly. *It was resolved by the Judges, that the said Act of the first year of the late Queen, concerning Ecclesiasticall jurisdiction, was not a Statute introductory of a New Law, but declaratory of the Old.* Parliaments are not called to *confirm*, but to *affirm and declare* the Laws of God. Weak and doubtfull *Titles* are to be *confirmed*: such cleare and indubitate *Rights* as his Majestie hath to the *Ecclesiasticall jurisdiction*, are onely *averred and declared* by *Acts of Parliament*. And all declarations of this kind, are (as the stuffe wherof they are made) to last for ever, and no *Ionas* Gourds to serve a turn or two and so expire, as those (k) *Probationers* did, which (peradventure) some *Justice his Clerk* might tell you of. Yea, but your meaning is, *that the Jurisdiction was in truth, or of right ought to be by the ancient Laws of the Realm, parcell of the Kings jurisdiction, and united to the Crown Imperiall.* Still you

D

are

(i) *De jure Regla ecclesiastica*, pag. 3. Non novam introduxit, sed antiquam declaravit.

(k) *P. 61. 1. Elis. c. 16. 14. El. c. 1. 14. Elis. c. 2. 23. Elis. c. 2.*

are short, and write nothing like a Divine. I tell you man, It is the *Kings right* by the ancient Law of *God*, and a main parcell of the *Kings jurisdiction*, although the Laws of the Realm had never touched upon it.

(1) Transfer.

1553. Latin.

1533. *Qua in*

re nihil novi l

turn off; anti

Significantiore

significant interaction

vacabulo app
a camisteri

to competent

Principe ju

divino potest

exprimi clar

(m) The Infidelity of a Christian man, printed, 1837.

(n) *De absoluto*

Тсс имперіо р.

10. Ad eas li-

19. Ad eas
Episcopi

cet Episcopi
...um hora

populum hor-

tari et possint

et debeant, le-

gis tamen vine

habere sine su

premi reipubl

Magistrat

cz Magistral
autorizare.

authoritate,
... non di

Translat.
3. Latin.
33. *Qua in*
nihil novi la-
nessi; tantum
nificantiore
cabulo apposi-
competentem
utinsape jure
utino potestate
exprimi clariis
potuerunt.

(m) *The Institi-*
aurio of a Chri-
stian man, prin-
red, 1537.

(n) *De absoluto*
Regis imperio p.
19. Ad eas li-
cet Episcopi
populum hor-
tari et possint
et debeant, le-
gis tamen vim
habere sine su-
premi reipubli-
cæ Magistratûs
authoritate,
planè non di-
xerim.

touched upon it.

(l) Stephen Gardiner, Bishop of Winchester, in his Oration of true Obedience, saith, that by the Parliaments calling of K. Henry the eighth, Head of the Church, there is no new invented matter wrought; only their will was, to have the power pertaining to a Prince by Gods Law, to be the more clearly expressed with this sounding and Emphaticall compellation. So likewise in that Book set forth by the King & Convocation, called *The Institution of a Christian man*, in the Chapter of the Sacrament of Orders, it is thus written: (m) *Vnto Christian Kings and Princes of right and by Gods Commandment belongeth specially and principally to conserue & maintain the true doctrine of Christ, and all such as be true Preachers and setters forth thereof, and to abolish all abuses, heresies, and Idolatries, &c.* And (n) *Iohn Beckinsan*, speaking of these particulars in hand, to wit, *Ceremonies and Traditions not commanded by God, but recommended by Clergie-men to stir up the people to pietie and devotion*, saith, *That however they may or ought to be maintained by the Bishop, yet can they not be established as a Law, otherwise then by the Authoritie of the supreme Magistrate.* And these are all Papists, not Protestants, who may be suspected to collogue with their Princes.

Nor is this Right united to the Crown of Eng-

Nor is this *Right* united to the *Crown of Eng-
land*, as this Scribbler seems to conceive, but

to all other Christians Crowns, and challenged by all Christian Princes accordingly. For the *Romane Empire*, one of the former (o) Authours doth instance in *Iustinian*, that with the approbation of all the World, he set forth those Laws of the most blessed Trinity, the *Catholick Faith*, of *Bishops, Clergy-men, Hereticks, and the like*. For the most ancient Kingdomes of *Castile, Leon, Toledo*, and others of *Spaine*, famous is that great work of the *seven Partidas* or *Sections of Laws*, advanced by *Ferdinando* the third, otherwise called the *Saint*, (in whose long reigne of 35 yeares, there was no touch of (p) *hunger* or *contagion*) but finished and compleated by his Sonne *Alfonso* the tenth; (q) in the first *Partidas* or *Section* whereof, he speaks wholly of matter pertaining to the *Catholick faith*, which directs a man to know God, by way of credence or beliefe. Nor were those Volumes so composed and collected in those seven yeares employed in that service, to be afterward disputed of in *Schools* and *Vniuersities* onely, but for the (r) decision of *Causes*, and the doing of *justice*, in all those *Kingdoms* and *Dominions*. And how many Kings before this had made Laws to the same effect in those Countreys, God knoweth. For these *Partidas* were for the most part, but a (s) *Col-*

In quibus Partitis sacratissime leges, non solum ad causas hominum decidendas, sed ad diuini cultum dirigendum augendumque continentur. Hispan. Illustrat. Tom. 1. Roderici Santi Histor. Hispan. part. 4. cap. 2. Et sue acabado desse que fue comenzado a fure annos complidor. Prolog del Alonso. p. 4. (r) Para decision de las causas, y buena Governacion de la iusticia desos Reynos. K. Philips Proclam. before the Partidas. Sect. 7. 1555. (s) Leges Hispaniarum quas vocant Partitas in volumen redegit. Francisc. Tarraph de Regib. Hisp. in Alf. 10. Hisp. illustr. Tom. 1. Colligendarum cura in iustitiam quas Partitas vulgo vocant. Io. Marian. de Rebus Hisp. lib. 33. cap. 8.

(o) Qui unquam improbat Iustinianum factum, qui leges edidit de summa Trinitate, & de fide Catholica, & de Episcopis. Steph. Winton. Orat. p. 19. Cod. Iustiniani. Tom. 2. lib. 1. Titul. 1. (p) Regnavit annis 35; in quibus nec fames, nec pestis fuit in regno suo. Lopez. Gloss. in Prolog. part. 1. (q) En la primera Partida del sablamos de todas las cosas, que pertenescen a la fe Catholica, que face al ome conecer a Dios por creencia. Prolog. del Rey Alfonso, fol. 4. Col. 2. Partid. 1.

(A) Si non pour
chefs de leur E-
glise, pour le
moins comme
faisans l'une de
meilleures et
plus saines pay-
ries d'icelle.

Qui est la
cause, que l'ou-
verture, &c.

Palq. Rech.
l. 3. c. 30.

(u) Gratian,
Decret. part. 2.
Caus. 13 qu. 5.
Dist. principes.

(x) Concil.
Paris 6. l. 2. c. 2.
sub Ludovico
Pie. Anno
Dom. 829.

Concil. Antiq.
Simondi.

Tom. 2. p. 526.

lection of the ancient Laws. And no otherwise have these matters been carried in the King-
dome of France. For they ever held their
Kings, if not for the (t) Head of their Church, yet
surely for the principall and most sound member ther-
of. Which is the reason, that the opening or
Overture of their most ancient Councils under
the first and second (that is the Merovingian
and Caroline) line, was ever by the power and
authoritie, and sometimes the presidencie of their
Kings and Princes. And my Authour quarrels ve-
ry much the (u) Monk Gratian, for attributing to
Isidore of Spain, rather then to a Nationall
(x) Concell of France, held in the yeare 829,
that brave and excellent saying, *Principes secu-
li nonnunquam intra Ecclesiam potestatis adepti
culmina tenent, ut per eandem potestatem discipli-
nam ecclesiasticam muniant.* God sometimes imparts
secular power to Princes that live in the bosome
of the Church, that they might imploy this
power in preserving Ecclesiasticall Discipline.
Sape per regnum terrenum caeleste regnum proficit.
The Kingdome of Heaven doth many times take
growth and encrease from these Kingdomes
upon earth. *Cognoscant principes seculi se Deo de-
bere rationem propter Ecclesiam quam à Deo tuen-
dam accipiunt.* And therefore the Great ones of
the world must know, that God will one day call
them to an account for his Church, so tender-
ly recommended unto them. It is true indeed,
that these words are found in the sixth Council
of Paris, lib. 2. c. 2. But it is as true, that in my
Book Isidore is set down in the Margent as rea-
dy

dy to own them. And both these will stand well enough; considering that (y) *Isidore*, Scholar to *Gregory the Great*, did flourish very neare 200 yeares before the *Aera* of that *Councell*; and that that *Councell*, by incorporating of these words unto the substance of their *Canons*, doth put a greater lustre and authority upon them, as the *French* (z) *Antiquary* well observes. And according to this Doctrine, are all those *Capitulars* or mixt Laws, for matters of Church and Common-wealth, of *Charles the Great*, *Ludovicus Pius*, *Lewis the Grasse*, *Pipine*, and others, gathered by (a) *Lindenbrogius*: And a world of other *Capitulars* of the same nature, intermingled with the *Canons* of the *French* (b) *Councells*, in the late Edition of them by *Sirmond the Jesuite*. In a word, the very pure *Acts* and *Constitutions* of the *Synods* themselves, were in those former times no further (c) *valid* and *binding*, then as they were confirmed by the *Kings* of *France*, and entered duly upon the Records of their *Palais* or *Westminster-Hall*. And yet under favour, all Crowns Imperiall must give place in regard of this one flower of Ecclesiasticall jurisdiction, to the Crown of *Great Britannie*. For as our Prince is recorded to be the (d) *first Christian King*; so is he intimated to be the *first* that ever exercised Ecclesiasticall jurisdiction, being directed by *Eleutherius the Pope* to fetch

(y) *Isidore* lived
Ann 610 Hel-
vicius 6.6. Pal-
maria

(z) Et de plus
grande auho-
rité, en la re-
cognoissant
d'une Synode.
Pasq. *ibid*.

(a) In Codice
Leg. Antiquar.
p. 827.

(b) *Edita à Sir-
mondo* 3. vo-
lum.

(c) Les Consti-
tutions Consti-
liaires n'avoient
lieu, si non
de tant et en
tant qu'elles
estoyent con-
firmées par
nos Roys et
prises aux Ar-
chives de leur
Palais. Pasq.
Recb. l. 3. c. 30.
p. 173.

(d) This Is-
land hath the
glory to be
graced with
the first Chri-
stian King that
ever reigned
in the world,
which was
Lucius. Speed

in his 6. Book, cap. 9. This first Christian King of the world. *Ecclef. History of Great Britaine*, Age, 2. cap 6. Sub *Lucio Britannia* omnium provinciarum prima publicus Christi nomen recepit. *Anton. Sabel lib 5. Enead. 7.*

(c) *Haberis penes vos utramque paginam: ex illis (Dei gratia) per consilium regni vestri sume legem — Divisos debes in unum ad concordiam et pacem, et ad fidem et legem Christi, et ad sanctam ecclesiam congregare.* *Epist. Eleutherij m. f. in Biblioth. Cotton. In Archiv. Lond. apud Stow, An. 189. In K. Edwards Laws. Aichaiomom Lambardi, f. 131. Antiq. Britann. p. 5. Jewell against Harding, fol. 119. A. B. & Mon. 7. part. pag. 107, & c.*
 (f) *3. Convers. part 1 c. 4.*
 (g) *Eccles. Hist. of great Brit. Age 2. c. 30.*
 (h) *In his excellent book called Archaionomia per totum.*
 (i) *In his Anale. Anglo-brit. 12. c. 3. & lib. 2. c. 6. 7. & c.*
 (k) *History of Cambria, p. 59. in Howell's Diba.*
 (l) *Theophrastus, &c. & d'ysynias.*
 (m) *In M. f. Chronic. Abbatis de Ballo.*

his Laws by the advice of his Counsell, from the (c) *Book of God*, the *old and new Testament*, wherewith to reclaim his subjects to the Faith and Law of Christ, and to the holy Church. And if Father (f) *Parsons* shall damne this Letter, as foisted, and another obscure (g) *Papist* suspect it to be corrupted, let the Reader content himself with these Proofs in the Margent of a farre more authentick averment and authority. Sure I am, that (according to this advice of *Eleutherius*) the *British, Saxon, Danish*, and first *Norman* Kings have governed their *Churches* and *Church-men* by *Capitulars & mixed Digests*, composed (as it were) of *Common and Canon Law*, and promulged with the advice of the Counsell of the Kingdome; as we may see in those particulars set forth by (h) *Mr Lambard*, (i) *Mr Selden*, (k) *D. Powell*, and others. And I do not believe there can be shewed any Ecclesiasticall *Canons* for the Government of the Church of *England*, untill long after the Conquest, which were not either originally promulged, or afterwards approved and allowed by either the *Monarch*, or some *King* of the *Heptarchy*, sitting and directing in the *Nationall or Provinciall Synod*. For all the Collections that *Lindwood* comments upon, are (as (l) *Theophrastus* speaks) *λιαν ῥαυ λυπη* but *rough and rugged money* of a more fresh and later coinage. And yet in those usurping times, I have seen a Transcript of a (m) *Record Anno 1157. 3^o Henr. 2.* wherein, when the *B. of Chiche-*

ster

fter oppos'd some late Canons against the Kings
Exemption of the Abbey of Battles from the E-
piscopall Iurisdiction, it is said, that the King being
angry and much moved therewith, should reply,
Tu pro Papæ autoritate ab hominibus concessa, contra
dignitatum Regalium autoritates mihi à Deo con-
cessas, calliditate argutâ niti prægogitas? Do you,
 S^r, go about by subtilties of wit to oppose the Popes
 authoritie, which is but the favour or connivence
 of men, against the authoritie of my Regall digni-
 ties, being the Charters and Donations of God
 himselfe? And thereupon requires reason and
 justice against the Bishop for this foul insolencie.
 And it hath been alwaies as the practice, so the
 doctrine of this Kingdome, that both in every
 part, and in the whole; (n) *Laws do not make Kings,*
but Kings, Laws; which they alter and change from
time to time, as they see occasiõ, for the good of them-
selvs & their Subjects. And to maintain that Kings
 have any part of their Authority by any politi-
 tive Law of Nations (as this (o) Scribbler speaks
 of a *Iurisdiction, which either is or ought to be in the*
Crown by the ancient Laws of the Realm, and is con-
firmed by 1^o Elis. c. 1.) is accounted by that (p)
 great personage *an assertion of a treasonable nature.*
 But when S^r Edward Coke, or any other of our
 reverend Sages of the Law, do speak of the an-
 cient Laws of the Realm, by which this *Right in*
ecclesiasticall causes becomes a *parcell* of the Kings
iurisdiction, and united to his *Imperiall Crown*,
 they do not mean any *Positive* or *Statute-Law*,
 which creates him such a *Right*, as if a man should
 bestow

(n) *Post-nati*,
 pag. 106.

(o) *Pag. 62.*
 (p) It was ne-
 ver taught, but
 either by Trai-
 tors, (as in
 Spencers Bill in
 Edward the
 2ds time) or
 by treasonable
 Papists, (as
 Harding in the
 Consultation
 of the Apolo-
 gie) that Kings
 have their au-
 thority by the
 positive Law.
Post-nati, pag.
 99.

bestow a new *Fee-simple* upon the *Crown* (as this Scribbler instanceth) or any Law which declares any such *Right* created by any former Law; but the continuall *Practise, Indgements, Sentences*, or (as this very (q) *Report* calls it) *Exercise* of the ancient Laws of the Realm: which declareth and demonstrateth by the effect, that the *Kings of England* have had these severall *flowers* of ecclesiasticall *Jurisdiction* stuck in their *Imperiall Garlands* by the finger of Almighty *God*, from the very beginning of the Christian Monarchy within this Island. For so our *Sententia Indicum*, and *Responsa prudentum*, have been termed, time out of mind, a main and principall part of the Common Law of *England*. And therefore having cleared this point at large, I shall easily yield to D^r *Coal*, that the *Kings Majesty* may command a greater matter of this nature, then that the *holy Table* should be placed where the *Altar* stood, and be railed about for the greater *decencie*; and that, although the Statute of 1^o *Elif. c. 1.* had never been in *rerum natura*. But how doth the D^r make it appeare, that his most excellent *Majestie* hath commanded any such matter? or that there is (as he avows) any *publick Order* for the same? and this he must do by *Proof, Reason, Authority*, nay *Demonstrations*; as one that can indure no modesty of assertion, (s) *I think, I conceive, I have heard, I believe*, but jeeres at them all. I warrant you, he shall make it cock-sure with three *Apodicticall Demonstrations*.

(q) *Jurisdicatio*
intra hoc reg-
num exercita,
Cawdreys case.
p. 8.

(r) *Post-nati*,
pag. 54.

(t) P. 28. & 18
A μαδία πὶ
δρσθ, λο-
γισμὸς ὁ ἀκροῦ
φίσει. Thucyd.
lib. 1.

And *Aristotle*
gives us many
presidents of
these modest ex-
pressions. *Πάσα*
τίμη καὶ νόμος
μαδία πὶ, &c.
αἰσθητὴ πρὸς
ἐκείνους δόκει.
Eth. 1. c. 1. See
there the differ-
ence in *Eustratius*
between
μαδία &
δόκει.

(t) pag. 1. p. 27.
& pag. 51. 52.

1 (t) It is so in his *Majesties Chappell*, where the an-
cients

cient Orders of the Church of England have been best preserved, and without the which (perhaps) we had before this been at a loss amongst our selves for the whole form and fashion of Divine service. The Chappell of the King being the best interpreter of the Law which himself enacted; wherein the Communion-table hath so stood, as now it doth, sithence the beginning of Queen Elisabeth, what time that Rubrick in the Common prayer-book was confirmed and ratified. For thus he useth to double and treble his files throughout all his Pamphlet, that he may make himself a *Body* and *Große* (of words at least) to skar crowes withall.

I do confesse, that that most sacred *Chappell*, but especially the *Saint* of that *Chappell*, may for his pietie and true devotion be a moving precedent and breathing example, not onely for the Laity and meaner sort of the Clergie, but even for the gravest of all the Prelacie, to fellow and imitate. And long may this Relation continue between that *Type* and *Prototype* of Majestie. Long may he serve God, and God preserve him, and this Church and State through and by him. But yet every (u) *Parish-church* is not bound to imitate, in all outward Circumstances, the pattern and form and outward embellishment and adorning of the *Royall Chappell*. And that for these Reasons.

1. (x) An *Inferiour* is bound to yield obedience to the outward onely, and not to the inward Motion of the mind in his *Superiour*. For what the Prince keeps inwardly unto himself in his Will

E

and

(u) Pag. 28.

(x) *Summa Syl-**vestri, verbo**Obed. p. 208.**La razones,**por que lo que**tiene el Superi-**or præcisa-**mente en la**mente y en la**voluntad, no se**ordena al sub-**dito y inferior,**a manera de**præcepto, ni**es declaracio n**de sua volun-**tad—Luego,**en tal caso no**ay obligacion**de obedecer.**Pedro de Ledes-**ma 2. parte de**la Suma tractad**15. c. 1.*

and Understanding, hath no reference to the Subject by way of Precept, untill it break forth *ad motum exteriorem*, as the *School-men* call it, to some outward overture and declaration relating to the Subject. How the King shall adorn and set out his *Chappell Royall*, is a matter *imminent* and left to his own Princely wisdom and understanding. It is a sinne against many precepts to whisper or doubt, but that he doth it wisely and religiously. But how his Laws and *Canons* require us to adorn our *Churches*, that is the outward and exteriour moving of his Princely mind, which the *Schoolmen* make the onely *Cynosure* of our Obedience. It is not therefore his Majesties *Chappell*, but his *Laws, Rubricks, Canons* and *Proclamations*, that we are to follow in these *Outward Ceremonies*. And this I shall cleare by an instance, which we should have heard before from the *Doctour*, but that (peradventure) he knew it not. At *Q. Elisabeths* first coming to the Crown, a (y) *Proclamation* indeed was set forth, forbidding any man to alter any *Ceremonies*, but according to the *Rites* of her own *Chappell*, Then I confesse unto you, for that *ad vñ*, and instant of time, the *Chappell*, and the *Chappell* onely was the *Rubrick*, and the *Pole-starre* we were to faile by in our obedience. But this *direction* was not intended to be long-liv'd; it was but a *Bush* that brave *Lady* got under to passe over a sudden showre, (z) *donec de Religionis cultu ex autoritate Parliamentaria statueretur*, untill the Parliament might bring to the World that Statute of *Primo*, whereof

(y) Speed p. 858
819w, 634.

(z) Cambr. E.
39. pag. 23.

whereof we spake so much before. As therefore that wile *PrinCESS* made shift for a time with her Sisters (a) *Seal*, so did she with her (b) *Ceremonies*; but forsook them both, as soon as she could be otherwise provided. So as now we are no longer to president our selves in this kind by the *Chappell*, but by the *Liturgie* of *Queen Elisabeth*.

2. I hope I shall ever live and die in an awfull and reverend opinion of that sacred *Oratory*, the vivest resemblance I know upon the *Earth* of that Harmony of the *Cherubims* we look for in *Heaven*. Yet do I trust it will be no offence to any that beares equall devotion to that sacred place, if I pluck out this *Cumane* creature (who like a fawning *Sycophant* thinks to take *Sanctuarie* in that holy ground) from the shadow and shelter of the *Royall Chappell*. Where did the man ever hear of any *Chappell* in the Christian world that gave forme and fashion of Divine Service to whole *Provinces*? To what use serve our grave and worthy *Metropolitans*, our *Bishops*, our *Convocation-house*, our *Parliaments*, our *Liturgies* hedged in and compassed with so many *Laws*, *Rubricks*, *Proclamations* and *Conferences*, if we had been long before this at a loss in *England* for the whole form and fashion of Divine Service, but for one *Dean* and so many *Gentlemen* of the *Kings Chappell*? Here is a riddle indeed!

(c) *Mater me genuit, quæ eadē mox gignitur ex me.* I have heard often of a *Mother-church*, but now behold a *Mother-chappell*! (d) When *Pius Quintus* set forth his new *Missal*, he caus'd it to be pro-

(a) *Post-nati*,
p. 37.

(b) For they were the entire Ceremonies of the Masse: but that the Lords prayer, Creed, and Letany was in English as was usuall in her Fathers time.
Cambd. Eliz.
p. 23. *Stow* p. 614. *Letany with suffrage* printed 16. of June. 1544.

(c) *Sphinx*
Philosoph.

(d) *Ad Basilicæ principis Apostolorum publicari & assigni— Pius Quintus, promissæ Missal.*

(e) *Concil. Gerund. in Spanish en Girona. Anno 317. Can. 1.*

Que enquanto a la celebrati-
on de los offi-
cios ecclesiasti-
cos, &c. Fran-
cisco de padilla
Hist. Eccles. de
Esp. part. 2. Cen-
tur. 6. c. 9. It is
cited by Gratian
3. part. d. 2. de
Consecr. Eurch.
l. 3. c. 66. Ivo
part. 3. c. 68.
Beat. Rhenanus
Præfat. in Miss.
Chrysost. And
is a current di-
rection in all
Authors.

(f) *Preface be-*
fore the Comon
prayer-book.

(g) *In a very old*
and ancient
Mss. at Sir R.
Cottons.

(h) *Sr. H. Spil-*
man, verbo Ca-
pella.

(i) *Strabo, de*
rebus Ecclesiast.
c. 31. A. Capa B
Martini, quam
Reges Franco-
rum, ob adjuro-
rium victoriæ,
in præliis sole-
bant secum habere.

Gemma Anim. de antiq. ritu. Miss. l. 1. c. 128. Durand. Rational.

divin. l. 2. c. 10. Beat. Rhen Præfat. in Miss. Chrysost. Joseph. Vicescom. Observat. Ec-

clesiast. vol. 3. l. 2. c. 28. Ludovici primi Amuletum.

claim'd at *S. Peters Church*, and not at the *sacred Chappell*. (e) *In the name of God let the same Offices be said in all the Provinces, as are said in the Metropolitcal Church: aswel for the order of the Service, the Psalmodie, the Canon, as the use and custome of the Ministrati- on, was the old rule of the ancient Fathers. I have read of great diversity heretofore in saying and singing in Churches within this Realm; of the Vses of (f) Salisbury, of Hereford, of Bangor, of York, of Lincoln; but never untill now of the Vse of the Chappell. I have read also of far more ancient Offices then any of all these, the (g) Gallicane Course, the Scottish Course, the Ro- mane Course, the Eastern Course, the Course of S. Ambrose, and the Course of S. Benedict, all at once used in severall parts of this Island: but never read I of any ordering or directing Course from his Majesties Chappell untill now.*

I pray you, good Sir, how were the *divine Ser- vices* held up in *Christendom* for the first 500 yeares, in all which time (if we may beleeeve one of our best (h) Antiquaries,) we shall hardly meet with the name of a *Chappell*? Ile put you a merry Case. Most of our (i) *Liturgicall Writers* (the Favourites of the time) are of opinion, that this word *Capella* is derived from *Capa*, which signifies a *Hood* or a *Mantle*, and borrowed from the first Christian Kings in *France* of the *Merovin- gian* line, who carried about them in their Ar- mies, the *Hood* of *S. Martin* as a Relick of much

esteem:

esteem: and using to say their *Mattins* and *Vespers* in that homely Booth where this Jewell was lodged, the place from this *Capa* was called *Capella*, and the beginning of *Chappells* in these parts of the world. My Case then is this: That if all the *Churches* in *France* had been to take the pattern of their Ceremonies from King *Clowys* his *Chappell*, they must have had every one of them a *Hood* of *S. Martins* to officiate over: which would necessarily imply, that this one *Saint* had a fairer *Wardrobe*, then all the *Saints* in the *Martyrologie* put together. And many yeares after King *Clowys*, *Chappells* in *France*, and the bordering Countreys, were allowed but (k) *Portative*, when all the *Churches* had fixed *Altars*; so as the former could not in our particular give Law to the later.

I will now lead you from *France* into *Spaine*, to see if any Country can yeeld you satisfaction; and let you understand, that in the Kingdom of *Toledo*, and the famous Vniversitie of *Salamanca*, *Services* in *Chappells* are quite differing from those in *Parish churches*, the (l) *Mozarabique* pen'd by *Isidore* and *Leander*, being to this very day in use in the one; but the *Romane Office* commanded in the other. Teach not the *Daughter* therefore against all Antiquity to jet it out before the *Mother*: But rather give us leave to steere our selves by the *Kings Laws*, and we shall honour as much as you, the comelineffe and devotion of the *Kings Chappell*.

3. Lastly, I would you had not named at all the beginning of *Queene Elisabeth*. For when the *Rubrick* and *Common prayer* was con-

E 3

firmed,

(k) *Gratian. Decret. part. 3. d. 1. De Consec. Ex Concilio Tribuni. Non extat hoc Concilium; citatur tamen a Burcardo etiam l. 3. c. 56. qui proculdubio vidit; citat enim hec verba, ex Can. 4. Vide Ioseph. Picecomabi supra 6^o Bis. Concilior. vol. 3. p. 1094. ex Hermannno Canisii.*
 (l) *Mozarabe por que usavan del los Christianos, que quedaron mezclados entre los Moros Arabes y se usa del en particulares Capillas de Toledo y de Salamanca. Fr. de Padilla Hist. Eccles. de Espan. part. 1. Centur. 7. c. 20.*

(m) Romano autem ritu in cæteris omnibus uterentur. *Cambd. Elp. 23* Vique ad vicinum quartum Junii.

Idemp. 30.

(n) *Call'd Doctor* resolutissimus. *Prefat. in 1. Sentent.*

(o) *Hist. of the Council of Tr. l. 5. f. 411.*

Not making any open declaration, what doctrine thee would follow, designing as soon as the was settled, to establish it.

Et par my cette innovation laissa plusieurs choses qu'elle jugea indifferentes, comme les Orgues, les Ornaments d'Eglise, quoy que plus pour police que pour religion. *Du Cheyne Histoire*

d'Angle. l. 21. d. 10. Excepta Christi cruci affixi effigie, quam in domestico sacratio servavit Regina, publicèque ostentari passa est. *Thuan. Hist. lib. 23. p. 670.* La Royné qui vouloit flatter les Catholiques & les Princes estrangers, aimant n'estre pas tant esloignée, qu'on pensoit, de la Religion Catholique, ny a l'egal de ses Predecesseurs, se dresser en sa Chapelle une table en forme d'Autel, sur laquelle elle fit mettre une

firm'd and ratified, there was an *Altar* in that *Chappel*, and the very (m) *old Masse* officiated thereupon. When the *Act of Parliament* was passed, assented unto, and printed or proclaimed, the *Altar* was removed, and the *Table* placed, and (as both parties conjecture, for they were neither of them, the *Inigo's*, or *Maisters* of the work at that time) in the very room that was filled up with the former *Altar*. And this may be, for ought the one knoweth, to make use of the rich *Covers and ornaments*, which fitted that room. But the other, as resolute as (n) *Bacon the Carmelite*, enduring no *Guesing* or *May-bees* in this subject, holds it for a *thrifric dream*, and a *poore conjecture*. Better a great deal the *Chappells and Churches* were left to their own *abilitie*, to provide themselves of convenient ornaments, without being any way beholding to their former *Altars*. And if so learned a man had not delivered it, I should have held this opinion to be but *ouïs vrap*, (as *Pindar* of another in that kinde) the very dream of a shadow, or the shadow of a dream, that the State should throw away more rich furniture for trying of conclusions, then the revenues of many Churches in the Kingdome are worth. But there might be other reasons of this posture of that *Table*, then either partie hath hitherto touched. (o) What if it was to hold besides fair *Candle-*

sticks,

croix d'argents aux u'ers costés de la quelle il estoient deux cierges, &c. Publiant, mais avec trop de sainteté, que ce qu'elle faisoit, n'estoit que comme contrainte a suivre l'inclination de ses Subjects. Desquels toutesfoiſ on contraire elle: force & contrainct a aller aux Eglises Protestantes. *Lib. Du Raymond de la Naisf. lib. 6. cap. 11. 73.*

sticks, embossed Plate and Books of Silver, which must have a back or Wall to rest upon? What if there stood in the middell thereof a masse Crucifix? What if all her Chappell was thus set forth, to comply with forreigne Princes, and to make them beleève shee was not so farre esloigned from the Catholick Religion, as was bruited abroad? Were all the Churches in England to take pattern by this, who might not possesse a picture in this kinde, no nor any of the Subjects in their (p) private houses? Let Dr. Coal kinde as red as he pleaseth: I dare not be too peremptory in these Assertions, no more then Aristotle durst be in his morall Philosophie; But I leave him to peruse my Margin a little, where you shall finde two or three Frenchmen, who out of the Freedome of the Nation, will be sure Parler-tout, and to conceal nothing that ever they heard of. And this is my Answer to the first Argument.

2. (q) *The Queens Injunctions were set out for the reiglement and direction of all the Churches in this kingdom, and it is said in them, that the holy Table in every Church shall be decently made, & set in the place where the Altar stood; and there commonly covered, as thereto belongeth; (there is added which he leaves out, & as shall be appointed by the Visitours) and if so, then certainly (without any ifs & ands) it must stand along.*

(p) *Articles of 1530. B. 1. Art. 45.*

Whether you know any that keep in their houses, any undefaced Images, Tables, Pictures, &c. Sermon against perill of Idol. part. 3. p.

41. Images of Christ be not onely defects, but also lyes. Not that this is Gospell, but that it is Q. El. her Homily.

(q) *p. 18. 19.*

(r) p. 56.

(s) p. 19.

(t) p. 17.

(u) p. 18.

(x) p. 17.

(y) p. 18.

(z) p. 13.

(a) p. 13.

(b) *Plaurum in p. feud.*

along close by the Wall; because the Altars alwayes stood so, that is, (r) generally and for the most part. (s) And himself affirms, that placing of the Table where the Altar stood (which he no where affirms *terminis terminantibus*, but as before, (t) in the place of the Chancell where the Altar stood) is the most decent situation, when it is not used, and for use too, where the Quire is mounted up by steps, &c. which might have easily been done. Howbeit afterwards, like a curs'd Cow, ((u) *Quot teneā nodo?*) hethrows down all the milk he hath given: for when he had (desperately) written before, (x) that he thought somewhat might be said why the Table should stand in that place of the Chancell where the Altar stood, he saith now, that (y) if by Altar-wife is mean't, that it should stand along close by the Wall; then he believeth not, that ever it was so placed (unlesse by Casu-alty) in Countrey-churches. So that confessing all this, (z) and that (as he guesseth) the Queens Commissioners were content, that the Altars themselves should stand, in the Injunctions 1559. we have that great (a) advantage which Tully speaks of, *Consistentem reum*; were we but sure to tie a knot upon him: For he is a slippery youth.

(b) *Ps. Quid, cum manifestò tenetur? Cb. Anguilla st, elabitur.*

So that, as the former Argument was taken from the Queens Chappell, so is this from the Queens Injunctions; and (I confesse) the more pertinent of the twaine, if it had a Cube, or any soliditie to rest upon.

I answer first: That though I may grant the
Queens

Queens Injunctions to have been an *Ecclesiasticall Law*, yet shall I ever hold them to have been *Laws of England*, and not of the *Medes and Persians*. And (c) the *Kings of England* have a power from God himselfe, not onely to make *Laws*, but to *alter and change* *Laws* from time to time, for the good of themselves and their Subjects, as I shewed before. Especially those parts of the *Injunction*, which (like trees) breed the Worms in the Body of them, which in a short time must needs destroy them, cannot but be subject to alteration. And this *Injunction for Tables in the Church*, is clearely of that nature; *That the holy Table should be set in the place where the Altar stood, and there commonly covered as thereto belongeth, and as shall be appointed by the Visitours*. Which last words this half-fingerd gentleman left out in his Quotation, as I noted before. So that this *Injunction* is but, as he said of (d) *Saul, the sonne of* (d) 1 Sam. 13.1 one yeare, and being set forth in the end of *Primo*, referres the placing and adorning of the Table to the *Commissioners*, which concluded both these particulars in their *Orders of Tertio*; (e) *That the Table should stand where the steps within the Quire and Chancell stood, and should be covered with Silk or Buckram*. And there if you be a good huntsman, you may winde your Horn, and blow the fall of that *Injunction*. O, but there is more life in the Game then so! (f) *For then the Orders published* (f) P. 22. 1561, must run quite crosse to the *Injunctions published 1559, but two years before; which were ridiculous to imagine*. Well Coal, thou art an *Animal* -
F tionale

(c) *Post-nati*
p. 106.

(d) 1 Sam. 13.1

(e) *Orders the tenth of Octob. 1561, the first Item.*

(f) P. 22.

tionale risibile, that is, a most ridiculous creature, for thy reasoning. How many *Acts of Parliament* hath *England* seen, that were made *Probationers* for a shorter time then *two yeares*, as you compute it? What was that last *Prowiso* in the Statute of *Primo* (g) you so much stood upon even now, but to imply, that the *Queen* by her *Commissioners* (when she saw cause) would appoint alterations of Ceremonies, without making your Master-ship so merry disposed? However, this *Injunction* had her *plenitudinem dierum*, having lived to the last minute it was ever intended for, that is, the settling of some other *Order* in the premisses by the *Queens Commissioners* in causes Ecclesiasticall.

(g) P. 58. 59.
50.

(h) P. 16.

They settled the *Table* from the *Wall*, and (h) so it continued for many years in most places of *England*, (perhaps when this Letter was written) though much deviated (as you think) from the ancient practice, of those few Moneths, *scil.* under the foresaid *Injunction*. But the *Coal* is not yet quenched; for he flames in the faces of the *Commissioners*, (i) for offering to place the *Table* where the *Steps* stood, and yet fixing upon the *Wall* (which the *Advertisements* of 1565 do call the *East-wall*) the *Tables of Gods Precepts* imprinted for the said purpose; which could not be, if the *Communion-table* were not to stand above the *Steps*, and under the *Commandments*, and therefore all along the *Wall*, (& why not aswel in the place of the *steps*, and end-wise to the *Wall*?) on which the *ten Commandments* were appointed to be placed. Here is the longest conclusion, that ever I heard made of such short and pettie premisses. I hope he doth not think that the *Tables of the Law* did

(i) P. 22.

hang

hang Geometrically, by a perpendicular line cutting right angles with the *Communion-Table*. For if they did, they would not serve his turn even in that pendency. So that to be fixed *on the Wall*, or the *East-wall*, over the *Communion-board*, can signifie nothing else, but that they should be fixed higher then the *Communion-Table*, upon some part of the *East-wall*, so as the people seeing the *Communion-Table*, might over that see and read the *ten Commandments*. And this may be the better done, though the *Table* stand in the *Midst* of the *Quire*, which is more then the *Letter* required. And this is the true meaning of those *Orders*, as appeares by (k) the generall practice, and the *Canons* in force. That the *ten Commandments* be set upon the *East-end* of every Church, where the people may best see and read the same. Not just over the middle of the *Table* (l) running along the *East-window Altarwise*; (for then they must, in most Churches, be fixt in the very *Glasse* it selfe) but in any part of the *East-end*, where (m) they may be seen and read of the People. And in B. Sand's visitation 13^o of the *Queen*, the *Article* runs no more then thus, *Whether have you in your Church or Chappel the Table of the ten Commandments?* So that the very Church-Painters cannot but have *Tanto di naso*, a nose as long as the *Rhinoceros*; in making themselves merry with the conceit of this Argument. The *Commandments* are over the *Table*; Ergo over the *side* of the *Table*. *Non sequitur*. They may be over the *End* of the *Table*. And that shall be the end of my first answer.

(k) Interpretatio practica is to be considered in all things.

Post. nar. p. 66.

(l) Canon 82.

(m) Canon 82.

Secondly, how doth it follow, that (n) if the

(n) P. 8. & 9.

F 2

Injunction

(o) P. 39.

(p) P. 26.

(q) Natur. An-
sult. lib. 4. c. 4.(r) O's de hie
id. v. m. l. 11. on
ibid.(s) Before the
Communion.

(t) Canon, 32.

Injunction require that the *Tables* should be set in the place where the *Altar* stood; it must stand along close by the *Wall*? have you no better proof for it, (o) then that *Altars* alwaies stood so? Although this be a most bold and ignorant assertion (as shall be shewed in due time) yet being admitted, it doth not prove your sequele. For it might stand above the *steps*, with the end *Eastward*, and the *side Northward*, (p) as it was in most places of *England*, when this *Letter* was written, and yet obey the words of the *Injunction*, and be in the place where the *Altar* stood. If the *Injunction* had said, It was to be in the very place of the *Altar*, it had not done your feat. For, as *Aristotle* tells us, there is a double place; there is (q) ~~the~~ *one* & *the* ~~other~~ there is a place of the *Altar*, which might hold more then the *Altar* did; and there is a place, that holds (r) just no more in any dimension, then the thing placed. And the *Injunction* directed to her Majesties Subjects, and not to her *Mathematicians*, is likelier to use the term of a common and ordinary, then of a proper and *Mathematicall* place. This very *Injunction* saith in the next words, that in the time of the *Communion* it shall be in the *Chancell* (s) The *Rubrick* saith, in the body of the *Church* or *Chancell*. The (t) *Canon* in force, in the *Church* or *Chancell*. All which are common and *Mechanicall*, and not *Mathematicall* places. And so the place of the *Altar* in this *Injunction*, is not all, and in all dimensions, but some part onely of the *Room* which that *Altar* filled.

But

But here it is not so difficult neither. The words are, *In the place, Vbi, where the Altar stood*; as in the (u) *Orders of Tertio, where the Steps stood*. So that the *Injunction* doth not describe the *Mathematicall place*, but the *Vbi* onely, and *artificiall place* of the *Altar*. And (x) *Scaliger* will tell you, that many things else may be in an *Vbi*, without levelling their length, breadth and thicknesse to the equall dimensions of a corporeall place. And therefore for the great paines you take with your line and levell, in finding that the (y) *Altar takes up much room to the North and South, which the Table placed end-long doth not take up, & the Table much room to the East and West, which the Altar did not*; you might have spared it all against the building of a new Pigeon-house. Your Chalk and Oker are quite washt away with these distinctions. For I that am but a poore Country-joyner, can set you up (if you please) a *Table* end-wise above the *Steps* that shall be said as properly to be in the *place where the Altar stood*, as to be in the *Church*, in the *Chancell*, or that paved ground where the *Steps* were a little before demolished. And thus the *Writer* of the *Letter* doth not play (z) *Fast and loose*, but loose with you for altogether, dissolving this *Proptian* contradiction that rumbled in your brain, without the help of *Antonius Zimarra*. If you mean by *Altar-wise*, the *place*; somewhat may be said for it; if the *Form* of an *Altar*, nothing at all in the *Injunction* of 1559. Nor doth the *Writer* of the *Letter* any where say, that (a) *the Queens Comissioners*

(u) *Alfo that the Steps, &c.*

(x) *De subtilit. Exercit. 339. S. 5.*

(y) *Pag. 19.*

(z) *Pag. 18.*

(a) *pag. 13.*

(b) The Queens
most royall
Majesty by the
advic of her
most honoura-
ble Counsell.
*Preface to the
Injunct.*

(c) P. 13.

(d) *The words
be these, In the
other (that is,
either) where-
of, saving for
uniformitie,
there seemeth
no matter of
great moment,
so that the Sa-
crament be du-
ly and reve-
rently admini-
stred.*

(e) *In these
words, Yet for
observation of
one uniformi-
ty through the
whole Realme,
and for the
better imitati-
on of the Law
in that behalf,
it is ordered,
&c.*

*missioners were content the Altars should stand, for
my Copy hath it, (b) the Queen and her Councell,
her Commissioners having no hand at al in these In-
junctions. So that your self is the (c) Reus in this
Confession: either wilfully corrupting the text, or
swallowing a Gudgeon presented by the transcriber.
I am not salaried to defend the Writer of the Letter
in all words and syllables; who (had he any ground
given him by his Majesties Laws to turne him about)
seemes unto me fully as forward, and farre more able
to defend old Ceremonies, then you are. But I must say
this (though both of you should be offended (that the (d)
Queen and the Counsell do not, unto me, seeme to
approve, but rather to disprove the standing of
Altars, in this Injunction. They say indeed, that
absolutely, and abstractedly from circumstances
and considerations, it seemeth no matter of great
moment, unto them, whether the Sacrament be
administred upon the Altars, or the holy Tables,
so as it be duely and reverently performed. Duely,
without turning it to a Sacrifice as the Pontificians
did: And reverently, without pulling it down to a
bare signe and Figure, as the Zuinglians did. But
taking the case not abstracted and naked, but cloa-
thed and adorned with all its circumstances unto
their consideration, they clearly resolve to put
down the Altars, and set up the holy Tables, for
two main reasons. (e) The first, for uniformitie
of divine Service through the whole Realme. And
secondly, for a conformitie with the Statute of 1^o
Elis: c. 2. to the which the Queen had but newly
pass'd*

pass'd her *Royall assent*, when by the advice of her Counsell she published these *Injunctions*.

My third therefore and last Answer is this, That it had been (f) *ridiculous indeed to imagine*, that the *Queen* and her *Counsell* (the very flower and glory of both the Vpper and Lower house of Parliament) should in these *Injunctions* vary from the *Rites*, which they had but few daies before prescribed to be used in the *Rubrick* of the Book of *Common prayers*. (g) Where the Minister appointed to reade the Communion, is directed to *reade the Commandments, not at the end, but at the North-side of the Table*, (h) which implies the end to be placed towards the *East great Window*, as it was likewise practised in King (i) *Edwards* time; which the *writer* of the *Letter* (what shift soever the poore man made to get the *Book*) hath indeavoured to prove out of (k) *The Troubles at Francofurt*. It being very like, that *Cox*, *Grimdall*, and *Whitehead* (who made half the (l) number of the perusers of the *Liturgie*, which was to be confirmed in the Parliament of *Primo*) would observe that Ceremony, in placing the *Communion-table*, which themselves (at home and (m) *abroad*) had formerly practised. And that this was the last situation of that *Table* in King *Edwards* time, we may know from a servant in Ordinary of *Queen Maries*, from whom as I would be loath to receive matters of *doctrine*, so shall I never refuse to be informed in matters of *Fact*, consonant and agreeing to the *Rubrick* of our *Liturgie*. Considering, as the Poet saith,

(f) P. 22.

(g) Letter p. 71.

(h) Rubrick before the Communion.

(i) P. 26. That onely was put in to shew that he had the Book entituled, *The Troubles of Francofurt*.

(k) Pag. 30.

(l) Cambr. E. li. p. 23.

(m) *Troubles of Francof. p. 23. 24.*

F. m.

— *Fat est & ab hoste doceri.*

(n) Miles Hug-
gard in his
book call'd
The displaying
of Protestants,
Anno 1556.
Pag. 81.
So the Bishop
of Lincoln to
Bishop Ridley.
And yet when
your Table
was constituted
you could ne-
ver be content
in placing the
same, now
East, now
North, &c.
AB. & Mon.
vol. 3. p. 497.
(o) Letter, pag.
71. 76.

(p) A Hor. Ec-
cles. Mediol. sub
Car. Borrom.
part. 4.
Instructionum
fabrice & su-
peredilic. Ec-
clesiasticæ, l. 1.
c. 11.

(q) Pag. 11.

(n) How long were they learning to set their Table to minister the said Communion upon? First they placed it aloft, where the high Altar stood. Then must it be set from the wall, that one might go between. The Ministers being in contention on whether part to turn their faces, either towards the West, the North, or South. Some would stand Southward, some Northward, and some Westward. And this contention was determined (by the Rubrick still in force) for the North-side of the Table. Which in my opinion, confirms very much the conceit of the Letter, seeme it to Doctor Coal never so shallow. That the Table should stand above the steps, if there were any; That it should not stand along close by the wall; That having (unlesse it were a Monster) but two long sides, (o) one of them should be placed towards the North, to obey the direction of the Liturgie. And for elbow-roume, let him take his square & plummet again, wee'l finde him enough. (p) When you build an high Altar, ther must be from the foot or lowest degree thereof, so the Rails that enclose the same, eight cubits, and more, if the Church will beare it, that there may be room for the Clergie to assist (as sometimes is required) at solemn Masses. When the Altars therefore, with their appurtenances, were taken down (for I will not offend those tender eares of his with the word) (q) Pulling any more, though they deserve to be pull'd once again for this childish Criticisme) there was roomth enough to set a Communion-Table end-wise, in that very place where the Altar stood

stood. Yet doth *Doctour Coal* hope (if his fire be of any activity at all) he hath burnt this doctrine to very dust, *eruditio pulvere*, with the learned dust of his Geometry.

(r) For there is no difference at all in this case, between the North-end and the North-side, which come both to one. For in all quadrilaterall and quadrangular figures, whether they be a perfect square, which Geometricians (s) that is *Peter Ramus*, and those that follow him; for the Greeks do call it *τετραγωνον*, and the Latinists, *aquilaterum*; which would not handsomely fit in this place, where the discourse is of a long-square) call *Quadratum*; or a long-square (as commonly our Communion-Tables are) which they call *Oblongum*, it is plain, that if we speak according to the Rules of Art, (as I hope we do not use to speak to poore Subjects, that are penally to obey Lawes and Canons) every part of it is a side, howsoever Custom (t) *Quem penes arbitrium est & jus & norma loquendi*) hath prevailed to call the narrower sides by the name of Ends. When therefore he that ministrETH at the Altar, stands at the North-end of the same, as we (that are not Mathematicians) use to call it, he stands no question (the right stile of a (u) Geometrician) at the North-side thereof, as in property of speech we ought to call it. And this Interpretation of the Rubrick I rather stand to, because it is translated in the Latin Liturgie of 2^{do} *Elisabethæ*; *ad cujus mensæ Septentrionalem partem Minister stans*. And I presume no man of reason can deny, that the Northerne end or side (call it which you will) is *pars Septentrionalis*. And thereupon he throws down his Gauntlet; and

(r) pag. 23.

(s) Geomet. lib. 12. cap. 2.

(t) *Horat. in Arte Poetica.*

(u) Geometrix, qui se profitentur non persuadere, sed cogere. Cic. Acad. Quest. 1. 1.

(contrary to the *Proclamation*) challengeth in plaine termes the *trimme Epistoler*, to let him (if he can) heare in some reasonable time the contrary for him.

It is a Chartell of defiance, I confesse, and being sufficiently divulged, I must leave it to the party called upon, to take up, if he please or otherwise to disgest, as his stomacke and discretion shall best serve him. Let him meet the *Doctor*, if he dare; but yet happy he, if he doe not meet him. For mine owne part, I am nothing so much troubled with this language, as I am with a speculation that suddenly comes into my head, of the elevation and raptures of the Soul, when it is thorowly plunged in the studies of the *Mathematicks*. For as these learned men converse in abstracted notions (as the (x) *Philosopher* tels us) without any mixture with the mud of this world, so is their pleasure and contentment so pure and liquid, that it is a kind of (y) *Hony-combe without any wax*, and a bowl of *Nectar* powred downe their throat without a crum of any diverting or distasting thought to interrupt them. Incomparable was the delight of *Euclide*, when he had found how to make but (z) a *Iacobs staffe*, which notwithstanding, I can buy for twelve pence. *Archimedes* washt in a brazen Lavatory, cries out in an extasie, *I have found it*. His men thought he had found a *Coronet of gold*, and it was nothing but the (a) *Coronet* or *Circumference of the Vessell*. But that sad youth *Pythagoras* went beyoad them all, who having ever

(x) Ε'ξ ἀφαι-
ρέμας. *Arist.*
de anima, lib. 1.
cap. 1.

(y) Ἀκρίβεια
νομῶν τῶν
μελιτῶν.
Plut. non su-
aviter posse vivere
juxta *Epicurum*.
pag. 1094.

(z) Ἡ δὲ δωδεκά-
Plut. ibid.

(a) Ε'κ τῆς
κύκλου περιμέ-
τρου. *Idem ibid.*

ever been in all his Sacrifices, ἀντιχρῆς, far from any lavishing humour, when he had found in a *Diagramme* an equality of some lines, or (as the *Doctour* calls them) of some *sides*, in a right-angled *Triangle* ἰσοδύναμις (saith mine (b) Authour) downe went a whole Ox to the Gods for the Inspiration. It is not therefore without a great deale of reason, that Dr Coal doth thus triumph in this page, to have found by his rare invention and study in Geometry, *four* sides in a long *Table*; not without some hope of having one day an *Altar* and a *Sacrifice*, for joy of the *Diagramme*. And surely well may he deserve it, if at a *Table* that hath no *end*, he can Officiate at the *end* of the *Table*. Otherwise, to enform us that in every *Square* there are *four* sides (that is, (c) *four* lines, as all *Mathematicians* define a *side*) I assure you, is no more, than a Child in his long coats was able to demonstrate to the Divine *Socrates*. (d) *Socr. From what line, my Child? Ch. From this line. Socr. what, from this of foure feet long running from angle to angle? Ch. Just so, Sir. So as the Gods deserve nothing at all, no not that holocaust mentioned in the beginning of the Booke, of the Doctours discretion* (which is a graine or two lesse than nothing) for this poore and meagre invention.

And that I deale clearely in this point, to the *Greeks* in the *Margin*, I will adde some definitions of an (e) *English Gentleman* of good esteeme amongst the Learned. *Triangles are those which are bounded with three right lines. Four-square figures*

(b) Porphyrius
de vita Pythag.
ab Holstenio
editus p. 24.

(c) Γεωμετρικῶν
εἰς δὲ τὰ ὑπο-
παραστάς,
Squares are
figures com-
pelled with
four right
lines. *Euc'id.*
Element. ex
Theon comment.
translated by
Dasyppodius.

Εἰδὺ γε αὖμα
ὅτι ματὶ οὐ τὰ
ὕπ' ἐνδεῶν
πενεχ' ὀμνῶν,
Right figures
are those that
are compassed
with right
lines. *Ibid.*

(d) Σ. Α' πὸ
ποταγγεμῶν εἰς
Π. Α' πὸ τῶν
τῆς &c. *Plato'n*
Menon. pag.

418. Pusio-
nem quandam
Socrates in-
terrogat quor-
dam Geome-
trica de di-
mensione Qua-
drati. *Cic. Tusc.*
qu. l. i.

(e) M. Blundevills
Exerit. 1. Booke
of the Sphere,
p. 274.

are those which are bounded with *four right lines*. Many *square figures* are those which are bounded with *more right lines* then *four*, &c. If you speak therefore according to the *Rules of Art*, a *side* in *Geometry*, is a *line* or *length*; and *four sides* are but *four lengths*. But a *side* in the *English-tongue*, is a *long length* (as the *side* of a *man*, from whence the word is derived, is the *longest length* of a *man*) and the two *sides* of a long *square*, the two *long lengths* of that *square*; which to the *worlds end* will never be proved to be that *Squares End*. Your selfe confesse that *Custom* hath prevail'd to call the *narrower sides* (say you, I say, *Lines* or *Lengths*) by the name of *Ends*. And will you dispute out of *Geometry* against *Custom*? And that with people which are no *Geometricians*? (f) Then *Aristotle* shall tell you what you are. You must not dispute in termes of *Geometry*, with those that verse not in *Geometry*: Otherwise, you will shew your selfe but a *foul* and *sophisticall disputant*. Now *Points* and *Lines* are (g) proper to *Geometry*: (h) and so are *Triangles*, *Quadrangles* and *Quadrates*. And therefore these are not words for binding and penall *Laws*. *Loquendum cum Vulgo*. When you speake to the *People* of a *Side*, you must take a *side* as they take it (i) we must take the words that are most usuall, that is, those of *daily speech* and *communication*. If *Custom* have prevailed, it is too late to stop the current. *Custom* will carry it quite away from your *Geometry*. And as you may see in the *Margin* out of *Tully* (one that understood prettily well the proper-
tie

(f) ὁ δὲ ἄνθρωπος
ἐστὶν ἐν ἀγεωμε-
τρήτοις μέγε-
θυσιν ὡς ἐν γε-
ωμετρίας δι-
αλεκτικό· ὁ δὲ
ἄνθρωπος
διὰ τὸν λόγον
ἄνθρωπος.
Arist. Analyt.
post. 1. 6. 12.

(g) Ἰνδία, Arist.
Anal. post. 1. 6. 10.
(h) Iul. Polluc. li.
4. c. 11 p. 212.

(i) Opera dan-
da est, ut ver-
bis utamur
quam usitatissi-
mis.

Cic. 4. de Finib.
Usitata sunt ea
quæ versantur
in sermone &
consuetudine
quotidiana.
Cic. ad Heren.
lib. 4.

tie of speech) there is no property of speech, but in the speech of use and *Custom*. For otherwise every Art hath her words of *Art*; as (k) *Logick*, and what not? Nay the (l) great *Philosopher* tells us, that if a *Musician* propound his Probleme to a *Geometrician* in his owne termes, hee'l go neer to gravell him. If you please, wee'l try it a little. You are an excellent *Geometrician*, I perceive, and yet I shall present you with an *Epitaph* of a French *Musician*, *Noelle Jucur*, written in terms of *Musicke*, which, for all your *Mathematicks*, you will never understand without the help of that *chanting Science*. Now if you may perchance have a *Crotchet* in your pate more than I know of, be not descanting too fast upon this *Epitaph*. Upon my word it was not made of a *Vicar*, but of a (m) *Chanter of Langres*, and is here faithfully translated from the originall, who ever the *Rhymer* was.

(k) *Dialecticorum quoque verba nulla sunt publica; suis utuntur.*

Et id quoque commune omnium terè artium. *Cic. Acad. quest. l. 1.*

(l) *ἡ δὲ ἀλλή τε χρεῖς, ὅς τοι μαθητὴν ἐστὶν ἐπιστήμης ἀγνοῦναι.*

Analys. post. l. 1. c. 11.

(m) *Les Bigarreaux du Seigneur des Accords De Rebus par lastres, &c.*

3-p. 25. & 26.

An Epitaph of an excellent Musician, faithfully translated out of a French Author.

WELL couth he climb the scale of *Gammuth Are*,
Till leaving *Quire*, and of a *Mood* to marry,
In this imperfect time, & uneven *Notchets*, (*Crotchets*.
His house with *Minum's* swarm'd, his head with
Then, prowles a *Longe* the Countrey for relief,
Look't for a *Large*, but lighted on a *Brief*.
And from the *White Long*, and the sacred *Altar*,
Deserving *Duplas*, reap'd but *Sesquialtar*.

Base was his best part; yet his neighbours say,
 He sung the *trouble* till his dying day.
 For *Counterpoints* and *Discords* much enquest
 He made, till here he found his *pause* and *Rest*.
Time perfect had he had, and more *prolation*,
 He quite had chang'd the *plain song* of the Nation.

Now all this is *canting*, not *chanting*, 'to an un-
 muscicall man.

You are too much in your *Mathematicall* hu-
 mour; as *Euclide* was before you: who passing
 through many countries, and coming at the
 last to the banks of *Nile*, and finding there
 some *Diagrammes* in the sand, drawne by the
Egyptians (n) (whom the often overflowing of
 that River had forced to the study of *Geometry*)
 is said to kneele down, and give the Gods thanks,
 that he was entring into a countrey inhabited
 by *men*. As if they could be no *men*, that were not
 withall (o) *Geometricians*. I pray you therefore re-
 member, that the *Rubrick* was written for the use
 of the *Englisb*, not of the *Gypsies* or *Egyptians*.
 And for your directions hereafter, I will give
 you two Rules from two *Englisbmen*, prettily
 wellversed in *Lawes* and *Canons*, because I per-
 ceive you suspect and jeere the (a) writer of
 the *Letter*, as unskill'd in that kinde. (b) *Words*
should be taken sensu currenti. For use and custome
 is the best *Exposuour* both of *Lawes* and *words*. If of
 all *Lawes* and *Words*, then most of all of the *words*
 of the *Lawes*. That's the first. The second is
 to the same effect. (c) *The other is the common name*
 custom.

(n) *Cælius Rhodigin. Antiq. lection. lib. 18. cap. 34. Nunquam non Collimitis pereuntibus Nili exuberantia.*
Hæron Card. Encom. Geom.

(o) *Cardan. ibid.*
 (a) The ablest Canonist (no doubt) in the Church of England. p. 50.
 (b) *Post. nat. p. 62.*

(c) *Whitgift in his defence of the admonition, tit. 9. pag. 134.*

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customably used of the common people, who will not be taught to speak by you or any man, but keep their accustomed names and terms. Though you will go neare to tell him for his good advice, (d) that this (d) Pag. 47. was but his Helena to please the people. Well, if one should invite the good Gentlewoman your wife to dinner, and bid her sit down at the side, (e) Bullary Rom. 2. p. 456. (f) Pontific. Greg. 13. Venet. 1582. p. 144. Et thurificat Altare undiq; ad dextrum & sinistrū latūs. Est p. 142. In parte posteriori, & parte anteriori Altaris. And it is so likewise in the Pontificall of Pius Quartus printed at Venice, 1561. p. 133. Above all this, see Aët. & Monum. vol. 2. pag. 700. Of B. Ridley. And in the Church of Paul brake down the wal, standing then by the high Altars side. And when the Altare Sanctum in S. Denis in France was opened by the Abbat Suger, there was found S. James arme en la partie anterieur in the anterior part; S. Stephens at the right, and S. Vincent at the left side of the Altar. Du Breul. Theatre des Antiquitez de Paris. lib. 4. pag. 1102. (a) Canon 82.

of every Church and Chappell. And for the words of the Latin Liturgie of 20 of the Queen, that translates it, *ad mensa Septentrionalem partem* (which (b) Mocket likewise followes in his Book) it helps the Docteur nothing at all, but to shew his want of Logick and learning. For beside that that Book is recommended onely (c) to a few Colleges, and not unto the Church of England, and was never confirmed by Act of Parliament, or King James his Proclamation; Walter Haddon, or whosoever else was the translatour thereof, in his Rhetoricall vein, useth in his rendring of these words, the Genus for the Species, which in an Argument will by no means endure a (d) Reciprocation, as freshmen know in the Universities. I do presume, gentle Doctour, that no man of reason can deny but that every End is a Part: but I hope a man may stoutly deny that every Part is an End, and yet with the help of a warm Night-cap keep his Reason safe enough. Every side of a man is a part: but he that will say that every part of a man is a side, hath neither head nor brains of his own, nor hath he ever studied Vesalius his Anatomy. So that your Argument is troubled with a Pleurisie and some fistulas in the side, which must be cur'd; otherwise you have reason, Sir, to expect yer long to heare some news from the trimme Gentleman. Your Eve, Sr,

(e) (—*Ille tuum, Castrice, dulce latus*) was taken from your side: (And thereupon, by the (f) Phrisians and Sicambrians, a wife is to this day call'd a side.) But she was not taken from (g) every part of a man. Tell her, that she was taken

(b) Politia Eccl. p. 221.

(c) Quoniam intelligimus, Collegia utriusque Academiae, Collegium item novum prope Wintoniam, & Etonensem.
Q. Letters patents, 6. April. El. 2.

(d) Ε'ν τῷ λόγῳ ἀντιθέτως τῷ εἶδος λέγεται.
Top. 4. c. 1.

(e) Martial. epigr. lib. 6.

(f) Martinus in Lexic. verbo Latus.

(g) Si ex posteriori parte eduxisset, nimio plus mulier vilis extitisset; si ex anteriori, quasi viro adversariam effinxisset.

Gennad. in Caesen. Lippom. in Gen. c. 7. fol. 74.

Nē aut Domina, si de Capite aut Ancilla, si de Pedibus, Hugo de S. Vi. Bone.

ken from your *Heels*, & you shall quickly find her (if she be mettall'd) about your *eares*. So in this particular; when you officiate at the *end* of the *Table*, you may officiate at a *part* (and well enough, for ought the *writer* of the *Letter* saith to the contrary) but you cannot officiate at that part of the *Table*, to the which by the *Rubrick*, confirmed by *Act of Parliament*, you are literally directed and appointed. Besides that, there is in this Latin translation more to be considered, then you are aware of. The *Calendar* there is full of *Saints*, and some of them got into red scarlet; there is an innovation in the *Obits* & *Exequies*, which is fain to be warranted with the *Queens* (h) especiall *Non obstante*. And what needed this to yong Scholars, that mean't not to die so fast, but desired no more then leave to pray in *Latin*, to be better acquainted with books in that Language? Lastly, there were so few Copies of this *Latin Liturgie* printed at the first, that D^r *Whitaker*, when he was but yet a very yong man, was imployed by his *Vncle* the *Dean of Pauls*, to translate it again into (i) *Latin*. Which had never been, unlesse the other version was at that time either exhausted or misliked. Set all these together, and compare the yeare of 3^o and 4^o of the *Queen* (for so long it may be yer the *Book* was printed) with the doings at the *Councell of Trent*, with the *Popes* endeavours to *excommunicate*, and the *Emperors* to *protect* this yong *Princeess*, and you shall find a probable reason that this *Liturgie* should be translated, rather to comply with the (k) *foreign*, then to reigle and direct the *English*

H

Churches.

(h) Peculiaria quædam in funebribus & exequiis decantanda, quæ Statuto non obstante, &c. *Q. Letter patent.*

(i) Latinitate doctus fertur (The Book is extant in offavo.) omnem rationem publicarum precum & totius Liturgie formam præscriptam. *Astons in vita Whitakeri. Oper. tom. 1. pag. 699.*

(k) See the History of the Counc. of Trent lib. 8. pag. 727. Item Cambd. Elix. pag. 41.

Churches. And so much by way of Answer to the second Argument.

(1) P. 63. 3. The third and main Argument of Dr Coal is this: (1) *That his sacred Majesty* (whom God long preserve) *hath hereupon already declared his pleasure, in the Case of S. Gregories, and thereby given encouragement to the Metropolitans, Bishops, and other Ordinaries, to require the like in all the Churches committed to them.*

If this were true, it might very well serve for a Wall of brasse to keep off the tongues and pens of all the *Clergie* and *Laity* of *England*, from intermedling in this Theme or Question any more. For who could have so steely a brow, as to outface such a sacred Sentence; especially in a matter of a nature indifferent, and acknowledged by all Laws divine and humane, to depend immediately upon the *Royall decision*? But it is most untrue, that *his Majesty* hath declared in that *Act* one word of his pleasure *Hereupon*, that is, against the Contents of this *Letter*; although it was (if I be rightly informed) either punctually read, or opened very fully, unto his most excellent *Majesty* at that *Hearing*. But this *Pamphleter*, whose whole *book* is but a *Libel* against a *Bishop*, and every *page* thereof a *malicious falsification* of some Authour or other, had this height of impudencie onely left to ascend unto in the Conclusion of his work, *ponere os in calum*, to outface heaven it self, and mis-report the justice of so divine a *Majesty*. For if you Abstract from this *Declaration*, which this bold-man hath printed for an *Act of Counsel*, the *Allegations* (which he

he calls the *Relations*) of both parties, and his *Majesties* just pleasure for the dissolving of the Appeal; the remainder will prove a full confirmation of this *Letter* he so much frets against, and a most condigne reprehension of that Squirrel-headed yong man, that without consent of his *Fellow-Minister*, and in contempt of his *Diocesan*, and all that populous *Parish*, would throw the *Communion-table* out of doores, and build him a close *Altar* out of faction and singularity. His *Majesties* Rescript, *Mentis aurea verba bracteata*, fit to be written in plates of gold, is this, and this onely, concerning the point in controversie.

And likewise, for so much as concerns the *Liberty* pag. 65. given by the said *Comunion-book*, or *Canon*, for placing the *Communion-table* in any Church or Chappell with most cōveniency: That liberty is not to be understood, as if it were ever left to the discretion of the *Parish*, much less to the particular fancy of any humorous person, but to the judgement of the *Ordinary*, to whose place and function it doth properly belong to give direction in that point, both for the thing it self, and for the time, when and how long, as he may find cause.

With this Sentence I will conclude the Chapter: And will not presume with any (q) mortall discourse of mine, to profane such heavenly expressions. Here is more then I could say; here is as much as I could think. Here is no *Altar*, no *Altar-wise*, no *fixing in the East*, no *stepping*, no *mounting*; but all left to the *Law*, to the *Communion-book*, to the *Canon*, and to the *Diocesan*. And therefore if this do not defend the *Writer* of the *Letter* (if he

(q) Nè quid, post illud divinum & immortale factum, mortale faceret. Plin in Panegy.

(r) pag. 3.

prove a(r) Diocesan writing to his own private Parish-priest) *par my & par tout*, (as our Common Lawyers use to say) from the first word to the very last therein contained, let him get him another Champion, and remain undefended for me.

(f) Virgil.
Æneid. 1.

— (f) *Si Troia dextrâ
Defendi potis est, etiam hæc defensa futura est.*

CHAP. III.

Of the Episcopall, and Presbyterall or private Ministers power, in matters of Ceremony. What influence the Pietie of the times, or the (secret) good work now in hand, can have on this subject.

(a) A ceromare
nos Aphe ex-
cepit. Senec. Ep
57. Haphe,
pulvis quo in-
spergebantur
luctaturi. Mu-
rectus in locum.
Sic Ovid. Ille
cavis hausto
spargat me
pulvere palatis.

AS the (a) ancient *Wrestler* in the *Olympick* Games finding his adversaries members so slick and slippery with oile and sweat, as it was impossible to lay any fixed hold upon them, used to powder them over with a kind of dust; whereby to procure himselfe a surer gripe and fastning: So this *Pamphleter* having slipt and glided (as it were) those poore Reasons he hath into all the severall parts of this *Libell*, so as it is impossible to refute them without committing as many Tautologies as he useth himself; I have thrown this Method like a kind of Pin-dust upon those naked limbs, that I might get some hold of him, and trie whether he be as strong and manly, as he is sidging and slippery in his Refutation. As therefore I have in the last Chapter reduced in-
to

to a body all the Regall, so I intend to do in this, all the Ecclesiasticall power, that the poore fellow conceives to be any way opposite to the Letter confuted. I must therefore fall a picking of them up, like so many Daifies in a bare Common, here and there one where I can find them.

First, the setting of your Table Altar-wise being now exacted frō you by your Ordinary : This Case (saith (b) he) requires more of your Obedience then curiosity. And should we all be so affected as to demur on the Commands of our Superiors, in matters of exterior order, and publick government, til we are satisfied in the grounds and reasons of their Cōmands, or fly off from our dutie, we should soon find a speedy dissolution both of Church and State. You know who said it well enough; Si ubi jubeantur, quarere singulis liceat, pereunte obsequio imperium etiam intercidit. (c) Now the Ordinary of his own Authority can (if he please) so appoint & direct it. Beside that, his (d) Majesty hath given encouragement to the Bishops and other Ordinaries (wherof I have shewed the contrary in the precedent Chapter) to require the like in all the Churches committed unto them.

(b) pag. 2.

(c) pag. 59.

(d) Pag. 69.

Secondly, The Vicar of Gr. himself, (e) might desire to have an Altar, i. e. to have the Communion-table placed Altar-wise at the upper end of the Quire, or use the name of Altar for the holy Table. (f) Because, for any thing the Canon tels us, the Vicar (who is never nam'd or dream't of in the Canon, or articulated unto concerning this particular in either the Diocesan or Metropolitan Visitation) was to have a greater hand in ordering of the said Table then the Bishops immediate Officers, the Churchwardes, were

(e) Pag. 9.

(f) Pag. 101

or ought to have; as one that better understood what was convenient in & for Gods service, thē they did or could. Nor did the Vicar any thing against the Canon (as he did not by taking his Mornings draught before he went about it) in causing the Table to be disposed of to a more convenient place thē before it stood in. Onely this Epistoler is pleas'd to countenance the Vestry-doctrine of these daies, in which the Churchwardens and other Elders (that grow in t^e Doctors barren wit, never dream't of in the Letter would do all, leaving their Minister. (God blesse good holy Church-men frō such a misadventure) to his studies and Meditations. A thing more fitting for S. Basil or S. Bernard, then for a Vicar, who was never intended for a looker on, or a dull spectatour of their active undertakings in removing (when they are commanded by the Ordinary) a joyned Table. (g) For the Curat being once appointed as a principal man to take Altars down, who but he should set them up? It is true indeed that the Bishop of the Diocese is the man, to whom by right (and by the Liturgy) the ordering of these things doth belong; but then it is as true (or if it be not true, as it is most fals and foolish) yet (saith the (h) Indicions and learned Divine, D^r Coal, aliās Firebrand) it is more fit, that he should send his resolutions to the Priest, then to the (I know not what) people, a kind of Myrmidons swarm'd out of the Doctours fancie, and never mentioned in the Letter confuted. And to say that they are the Diocesans subordinate officers in this kind, is another smack of the Vestry-doctrine; And placed there on front, to delight the people, encouraged thereby to contemn their Parsons, who are left to meere

(g) Pag. 11.

(h) Title pag.

con-

contemplative Meditations, and not employed (as they should be) in removing and providing of *Frames and Tables*. And therefore, O bloudy Prelate, to gore thy Clergy in this kind, as not to suffer them to execute all these Mandates of *Commissaries and Officialls*, concerning *Bells, Frames, Bell-ropes, Beeres, Shovels, and square Tables*; but leave those active spirits to moulder away (against all conscience) in divine Meditations! *Parce precor stimulis*. Oh be not so hard-hearted and merciless, (i) to advance on this sort the *Authority of the* (i) pag. 48. *Churchwardens so high above their Ministers*. Especially (k) seeing the *Vicar in correspondence unto former practice* (som 80 years before) *thought the place where formerly the Altar stood, to be fittest for it. Wh* (k) pag. 51. *he knew better then this extravagant Epistoler, (l)* (l) pag. 3. *though the Epistoler seem to be a Diocesan, and the other a private Parish-priest in his Jurisdiction.*

Thirdly and lastly, If both the *Ordinary and Vicar* (which is not to be conceived) should want a power to set the holy Table *Altar-wise* (m) what (m) pag. 4. & 18. can be said to that *uniformitie of publick order, to which the piety of the times is so well enclined*? What say you to the *good work which is now in hand*? Shall such (n) a *poore trifling piece of work as this,* (n) pag. 3. discountenance these sublime intentions? *Non sinam, non patiar, non feram.* And thus our Coal sparkles and layes about him.

But surely these demonstrations were born in *Thebes*, and not in *Athens*, and being of the true *Cadmean* brood, do kill and destroy one another;

——— (o) *suoque*

(o) *Ovid Metamorph. lib 3.*

Marte cadunt subiti per mutua vulnera fratres.

For

For if the *Vicar* had power to transpose *Tables* and set up *Altars*, without and contrary to the will of his Ordinary, why should he not (in the name of God) *demurre upon the Commands of his Superiour in matters of exterior order*, and bid a *Figo* to your first Argument. But if upon his first *demurre* in this kinde, *imperium intercidit*, the Empire Ecclesiasticall is at an end, what shall become of the lustie blade that understood himself better then this extravagant Ordinary, and of your second kinde of Argument? Mary then, if the *Piety of the times*, the *devotion* of some judicious particulars, and a *good work*, as yet in Abeyance and pendant in the ayre, but ready yer long to fall upon our heads, shall become the Square and Canon of our exteriour order in the Church; *Barbara celarent*, talke no more of *Mood* and *Figure*, for I would not give a button for all your *Syllogismes*. So that these *Theban* Arguments, that drew their first breath

(p) *Iuven. Sat.*

(q) *Pallas adest
mote que iubet
supponere ter-
re Vipereas
dentes. Ovid.
Metam. 3.*

(p) *Vervecum in patria crassoque sub aëre,*—
are but a kinde of Sheeps head sodden in the wooll, and will do the *Writer* of the *Letter* no harm at all; being made of the (q) tusks, though of a Serpent indeed, yet of a dead toothlesse Serpent. First, as touching the Reverend Ordinaries of this Land, if there be any that dislike of their Callings, or conceive of the same as not grounded upon Apostolicall, and (for all the essentiall parts thereof) upon divine Right; I would hee were with Master Cotton in the *New*, as unworthy of that most happy govern-

verment, which (by the favour of God and the King) all the Laity and Clergie doe here enjoy in the *Old England*. But yet they never had, or challenged unto themselves any such exorbitant power over their Clergie, and over the *Laws* and *Canons* established (especially over *Acts of Parliaments*) as this *Judicious and learned Divine* (as he writes) but indeed most injudicious and trifling Novice (as he proves himselfe) doth attribute unto them. Did ever any Bishop covet to command his Clergie, as a Generall doth his Armie in a drunken mutinie, by *Martiall Law*? And yet this is the very () President he cites out of *Tacitus*. No, no, Bishops have ever governed their Clergie by *Canon Law*, and not by *Canon-shot*. God hath appointed them to governe both the *Priests and the People* subjected unto them according to certain divine and humane *Laves*, and that with a power of Moderation, and not Domination, saith a great Prelate of this Church. Sitting in *Synods* they might heretofore judge of *Canons*, but in their *Chaires* they are not to judge of *Canons*, but according to *Canons*, saith the Father of all the *Canonists*. Otherwise why are the *Ap-peals* by Canon Law as ancient in the Church of God, as the *Canons* themselves? But because it is possible a Prelate may propose unto himselfe, some peevish, wrangling, and waspish humour of his owne, in stead of a *Canon*? No ecclesiasticall Judge whatsoever is to guide himself by his own sense, but by the authority of the *Canons*. It is true indeed, that our reverend Archbishops and Bi-

I

shops

r *Pino graves*
They would
know whether
Varus Crispi-
nus did drive
those Cart-
loads of Ar-
mour. *Tacit.*
Hist. l. 1. c. 83.
according to
Gruterus.
f. *Bilf. de perpe-*
tua Gubern. 14.
p. 352.

t *Gratian. part.*
1. *diff. 4.*
u *Concil. Ni-*
cen. c. 5.
Mixer. l. 1. c. 1.
philopon. c. 1.
nni. c. 1. d. 1.
And there-
fore they may
conqueri de ju-
diis sutorum.
Episcoporum.
Concil. Afric.
sub Aug. Can.
28.
x *Entr. de Con-*
stitut. c. 1.

shops here in *England* had a power (in *Synod*) to make *Declaratories* and *Revocatories* of their *Common Law* (as they terme it) to set penalties where they were wanting, and aggravate them where they were deficient, and to make Additaments to the Constitutions of the *Pope* himselfe; but still with this *proviso*, that they do not overthrow the *jus commune*, and crosse the generall Lawes of Gods Church. But this power they had heretofore, it being now quite taken away by *King Henrie* the Eighth. And that not for the reason some have given thereof, ^a because the state of the Clergie was then thought a suspected part to the Kingdome, in their late homage to the Bishop of *Rome*: (for there were as great ^b *Royalists* in those dayes as in any age sithence whatsoever) but for the reasons I gave in the Chapter before; that these *Ecclesiasticall Jurisdictions* were the native *Roses*, and *Lilies of the Crown*, not first prickt in by *Gardiner* the Bishop, but grafted and deeply rooted in the same by the first *Gardiner* we read of from the very beginning. So that the power of making & executing such *Canons* being ceased, if the Ordinaries now command, where there is no Law or former *Canon* in force, it layes a burden and grievance upon the subject, from which he may appeale, as being a thing unjust, and ^c consequently of a nature whereunto obedience is no way due. Nor do our reverend Bishops othervvise conceive it. ^e Whatsoever by the Lawes of God, the *Prince*, or the *Church*, is once constituted, is no longer to be mooted upon, but abso-

y *Lindwood* in
c. *Presbit. verb.*
Iuramento, de
Majorit & O-
bedient.

2 25. H. 8. c. 19

a *Considerati-*
on of the G-
vernment of
Bishops.

b *Cum esset*
Ratissponæ, nec
adhuc Episcop-
us aut Cancellarius, dice-
bat fuisse in
arbitrio Regis
statuta abro-
gare & ritus
novos institu-
ere. Calvin. in
Amos. c. 7. v. 13.
c *Genes. 2.*

d *Lindwood* in
(Quia incon-
veniens.

e *Bis de perpet.*
Eccles. Gubern.

4. 148. 541.

absolutely obeyed by all inferiours. And what God, the King, and Church have directed, is not to be put to *deliberation*, but to *execution*. And another learned man saith truly, that we make not the power of the Bishops to be *Princely*, but *Fatherly*, and *dirigible by the Lawes*. And Master Hooker gives the reason hereof: *When publick consent of the whole hath established any thing, every mans judgement being thereunto compared is privat, howsoever his calling be to some kind of publick charge*. Now it is true as^h Dr. Coal noteth, that in all doubts that may arise how to understand, do and execute the things contained in our *Liturgie*, a deciding power is left to the Bishop of the Diocese, to take order by his discretion for the quieting of the same. But it is as true, that Coal dasheth out with an *Exc.* the main *Proviso* of this power; *So that the same Order be not contrary to any thing contained in this Booke*. And therefore it is untrue what he saith in the end of his Pamphlet, *That the Ordinary hath an Authoritie of his own (as he is Ordinary) to place the holy Table in one or other situation, more than what is given him (in case of doubt and diversity only) by the foresaid Preface*. All which I have opened the more at large, to shew the raw and indigested Crudities, that this *judicious Divine* imposeth upon us; not that I would advise any Clergy-man, of what degree soever, to oppose his Ordinary, either in this or any other particular of so low a nature. Far be it from me to do so. That is a Doctrine

F D. Field of
the Church. l. 5.
c. 27.

g Preface to
his Works.

h P. 11.

i preface before
the Booke of
Com. prayer.

— *nigra carbone notanda.*

¶ P. 2. Should we fly off from our duty at sight of every new device, we should soon find a speedy dissolution both of Church and State,

I We would not have our Subjects so much to mistake our Judgement, so much to mistrust our Zeale, as though Wee either could not discern what were to be done, or would not do all things in due time. R. Edw. Proclam. before the Common. 1548.

m Quid si dubitet subditus,

*utrum quod præcipitur sit contra Deum vel non? Respondet; Debet obedire. Summ. Rosell Summ. Angel. Summ. Sylvest. in verbo Obedientia. Quoties subditus convention-
ti inquisitione certificari non potest, obedire debet; Et obediendo excusatur, etiamsi dubitet an agat contra præceptum Dei vel non. Syl. ex Raimundo. Vide Pedro de Ledesma, Sum. part. 2. tract. 5. c. 1. So in the Partidas, Part. 1. tit. 23. Ley 11. Es effores tenuto e! menor de foyer la voluntad de sumator (chap. 10) For lesser in this case is to follow the will of the Greater. See then for the Canon Law. Hostiens. Sum. lib. 1. de majorit. & obed. Gl. in c. ad aures, De tempore Ordin. in Gl. 2. et Gl. 1. in c. Qui contra morem 1. dist. 11. c. 2. cum Gl. in c. admonendi. Dist. 2. q. 7.*

to be defended onely by Dr Coal. I say, that all Commands of the King (for this Fellow jumbles again^k the King and the Bishop, *tanquam Regem cum Regulo*, like a Wren mounted upon the feathers of an Eagle) that are not upon the first inference and illation (without any *Prosyllogismes*) contrary to a cleare passage in the Word of God, or to an evident Sun-beam of the Law of Nature; are precisely to be obeyed. Nor is it enough, to finde a remote and possible inconvenience, that may ensue therefrom; (which is the ordinary objection against the book of *Recreation*) For every good Subject is bound in¹ Conscience to beleeve and rest assured, that his Prince (envi-
roned with such a Counsell) will be more able to discover, and as ready to prevent any ill sequele that may come of it, as himself possibly can be. And therefore I must not by disobeying my Prince, commit a certain Sinne, in preventing a probable but contingent inconveniency. And then in the next place, for the Bishop or Ordinary: If he command according to the Laws and Canons confirmed, (for otherwise he is in his *Eccentricks*, and moves not as he should) why then, in such a case as we had even now, that is, a Case (^m) of *diver-*

state, Doubt and Ambiguity, he is punctually to be
 obeyed by those of his Jurisdiction, be they of
 the *Clergie*, or of the *Lay*. I say in matters of
doubting and ambiguity, where the inferiour shall
 be approved of God for his duty and obedience,
 and never charged as guilty of Errour, for any
 future inconvenience. The exceptions from this
 Rule are very few; in cases only, when the Com-
 mand of the *Ordinary* doth expressly oppose^(*) an
Article of Belief, one of the ten *Commandments*,
 or the general *state and subsistence of Gods Catholick*
Church. In all other Cases whatsoever that are
 dubious, the inferiour is bound to believe his su-
 perior, faith the most wise and learned of all the
 (*) *Iesuits*. This point well poised and conside-
 red, would clear a world of Errours both in
 Church and Common-wealth. And therefore I
 will set down in the Margent some of my best
 Authours that confirm it. I have not heard (I
 protest sincerely) of any Lord *Bishop*, that hath
 exacted of his Diocese the placing of the *Holy*
Table, as this man would have it, and do believe
 this passage of his to be rather a *Prophecie*, what
 he means to do when he comes to his *Rochet*,
 then a tru *History* of any *Diocesan* that hath acted
 it already. But howsoever, as long as the *Litur-*
gie continueth as it is (without offence to any
 man in place be it spoken) I had farre liever be he
 should *obey*, then he that should peremptorily
command, in this kinde of Alteration. And my
 reason for this, shalbe the reason and expression
 of a wise and learned man. *If it be a Law which*

n Summa Ro-
 sell, verbo O-
 bed.

o Tolet. In-
 stru. Sac. de 7
 pecc. c. 15. See
 Gloss. in 1. De-
 cret. tit. 11. c. 5.
 Si dubium sit
 preceptum, pro-
 pter bonum obe-
 dientie excusa-
 tur a peccato,
 licet in veritate
 sit malum.

p Hookers Ec-
 clef. Pol. book 4
 d 14. p. 164.

the custom and continuall practice of many years hath continued in the minds of men, so alter it must needs be troublesome and scandalous. It amazeth them, it causeth them to stand in doubt, whether any thing be in it selfe by nature good or evill, and not all things rather such as men at this or that time agree to accept of them; when they behold those things disapproved, disannulled, and rejected, which use had made in a manner naturall. And so in all respect and humilitie to their high places and callings, I leave those reverend persons herein to their own wisdom and discretion.

But that *Monsieur* the *half-Vicar* should have a power to remove (of his own head) the *Communion-Table* from that place of the Quire it had hitherto stood in from the very first Reformation, and to call that an *Altar*, which his *Rubrick* never calls otherwise then a *Table*, and to be enabled to this by the *Canons*, and to be a *Judge* of the convenience of the standing thereof, yea a more competent *Judge*, then the *Ordinary* and his *Surrogates*, and no way to permit the *Church-Officers* to do what they are enjoined by their immediate Superiours, is such a piece of *Ecclesiasticall politie*, as (were it but countenanced by many of these *judicious Divines*) would quickly make an end of all Discipline in the Church of *England*. Here is not onely *I. C.* but *T. C.* up and down, and *New England* planted in the midst of the *Old*. O foolish Vicar of *Boston*, that would needs take Sanctuary as far as *America*, to shelter himself from *Ecclesiasticall Jurisdiction*! Whereas had he

q Pag. 3.

r Pag. 3.

he but made a permutation with his next Neighbour, the Vicar of Gr. and gotten but the acquaintance of these judicious Divines (as they pass'd by that Road) he might have done what he would in his own Church.

*Ostendens digitum, sed impudicum,
Alconti, Dasioque Symmachoque,*

in despite of the Ordinary & all his Officers. I am afraid that these *judicious Divines* that tamper so much in Doctrine with *Sancta Clara*, and in Discipline with *Sancta Petra*, *Flood* and *Lomeley* will prove in the end but *prejudicious Divines* to the estates of *Bishops*. I am sure this *Tenet* is in the highest degree *Iesuiticall*, and that the solid *Divines*, both of ancient and later times, were of another opinion. ¹ *To impair the power of Bishops is no little sinne.* ² *Let no man presume to dispose of any thing belonging to the Church, without the Bishop.* saith *Ignatius*. For he that doth otherwise, doth *teare* (^a as you would do a bough from a tree) the *unittie, sodder, and comely order* that should be amongst Gods people. *Suffer nothing to be done in that kind without thine own approbation*; saith the same Father writing to a *Bishop*. And this advice was so well approved of in the *Primitive Church*, that word for word it was inserted into the body of that famous Councell of *Laodicea*, Anno 364. The word used both by *Ignatius*, and the generall Councell is *opatus, to be active*

(Matt. 1. 6. Ep.
70.)

*t Notis in Epist
Melin. ad Balf.
u His Book a-
gainst Dr Kel-
lison.*

x Le Maître
Inſtaurat. Epiſc.
antiqui Paris.
c. 1. ad Epiſt.
Lomellii.

γ' Ἀμαρτία ἡ
μικρὰ ἡμῶν ἔ-
σται. *Clem Rom.*
Ep ad Cor 2: 57

2 ΜΑΡΤΗΣ ΧΑΡΙΣ
 ΕΠΙΧΟΡΩ Π
 ΠΡΟΣΕΣΤΩ ΤΩ
 ΑΥΤΗΧΟΡΩΤΩ ΟΙΣ
 Τ' ΕΚΚΛΗΣΙΑΣ.

Ignat. Ep. ad
Smym. Ἀναγ-
νόντων τοῦ
ἐκκοινοῦμεν
ἀλλήλους ὑμᾶς.
Idem in Ep. ad
Trallenf. Τῶν
ἐκκοινοῦμεν

d Pag. 10.

e For the first,
If you should
erect any such
Altar, (which I
know you will
not.)

f pag. 52.

g Leo Epist. 38

h Siquidem nec
erigere iis altaria,
nec Ecclesi-
as vel altaria
consecrare li-
cet. Vide Bin.
Concil. general.
Tom. 1. p. 600.
1. 3. part. dist. 1.
Absq; Episco-
pi permillu in
Ecclesia conse-
crata non eri-
gatur altare.
Vide Bin. Cons.
gen. Tom. 2. p.
368.

and stirring in these busineses. And therefore the Priest must needs (in despite of our Doctor and^d his Doctrine) keep him still to his meditations, and be a looker on, untill his Ordinary shall otherwise direct and appoint him. Especially in the matter controverted, which is *Erecting of Altars*. For the Case must be taken as it is in the^e Letter (and was in truth and verity) not as this poore Mooter doth^f reasonably (that is, against all the Laws of reasoning) presume it. For to presume a thing against the words of his adversarie, is not to take a case, but to make a case; which wilbe laught at in the Inns of Court. There were some Priests in France and Germany, that encouraged thereunto by the *Chorepiscopi* or *Country-Suffragans*, did presume, in the absence of their Bishops, ^g *erigere altaria*, to erect Altars. And this about the time of *Theodosius* the yonger. But *Leo the great* tells them plainly, they had no more power to erect, then they had to consecrate an Altar; and that the *Novells* and *Canons* Ecclesiasticall did utterly^h inhibit single Priests to do either the one or the other. Whereupon not many yeares after, about the time of *Iustinian* the Emperour, *Hormisdas* made an absolute decree to inhibit Priests to erect any Altars in this kinde, under pain of deprivation, as we read inⁱ *Gratian*, and elsewhere. Which places I do not (for all that) presse dogmatically, as conceiving the Vicar would be so absurd to dogmatize any such matter, as you perceive the writer of the Letter seems to excuse him; nor was that the Errour of the Germane Priests: but

I presse it onely *historically*, to let you see, that if such a Rumour had been raised in the *Church* (as we all know the *Picars* behaviour did raise in the *Neighbourhood*) 1100 yeares ago, what severitie they would have used to chastise the insolencie. And no marvell, if you consider well what I shall now represent unto you: That the very *Romans* themselves, in the time of their Republick, would never assent that a *private* man should presume to erect an *Altar*. But that which I presse for doctrine is this. ¹ That a *single Priest*, *quæ talis*, in that formality and capacitie onely as he is a *Priest*, hath no *Key* given him by God or man, to open the doores of any *externall jurisdiction*. He hath a Consistory *within, in foro Pœnitentiæ*, in the *Confessence* of his Parishioners, and a key given him upon his *Institution*, to enter into it. But he hath no Consistory *without, in foro Causæ*, in meddling with *ecclesiasticall Causes*, unlesse he borrow a key from his *Ordinary*. For although they be *the same keys*, yet *one* of them will not open *all these wards*: the Consistory of *outward jurisdiction* being not to be opened by a *Key* alone, but (as you may observe in some great mens Gates) by a *Key* and a *staffe*, which they usually call a *Crosier*. This I have ever conceived to be the ancient Doctrine in this kind, opposed by none but professed *Puritanes*. They tell us indeed, that

di et solvendi hinc et inde, non tamen qui habet potestatem ejusmodi, habet eam ad illum actum. *Alex. Hal. ibid.* Non est alia in essentia, sed in alium usum se extendit *ibid.* o Quando consecratur Episcopus, non confertur alia clavis, sed extenditur usus illius primæ clavis: unde dicitur accipere baculum, i. e. ampliorem potestatem. *ibid. Sic Est in 4. Sentent. d. 18. §. 2.*

k Viden enim esse legem terrem Tribunalium, quæ veruit in iudiciis plebis ædes, terram, aram consecrare.

Cic. Orat. pro domo sua ad Pontifices, quæ est Or. 29.

I Illa potestas quæ est ligandi & solvendi in foro Iudiciali, datur in consecratione Episcopii, alia, in consecratione Sacerdotum, quando dicitur, *Quæcumque remiseritis &c.* *Hugo de Sancto Victore apud Halens.* m Sacerdotes non habent potestatem ligandi vel solvendi in foro Causæ, & tamen absolunt in foro Pœnitentiæ, *Hal.*

part. 4. q. 21. membro 4.

n Licet sic una potestas ligandi

ad hunc actum,

p. *Altere Da-*
mas c. c. 4 p. 114

q. *Ibid.* p. 113.

r. *M. Hooker in*
his Preface.

s. *D. Field of*
the Church, l. 5
c. 27 p. 493.

t. *M. Hooker in*
his Preface.

u. *Answer to*
the Admoniti-
on, Tract. 2. p.
87.

x. *M. Hooker in*
his Preface.

y. *Pag.* 11.

z. *Pag.* 66.

the Bishops power^r was the poysonous Egge
out of which *Antichrist* was hatched, that it is
mere tyrannie, because it takes all^q to the Bishop
and his Officers, and turns the Vicars to Soliloquies
and Meditations; whereas the^r Minister boldeth
all his authority unto the spiritual charge of the house
of God, even immediatly from God himself, without
dependance from King or Bishop. But all learned
men of the Church of England, that are truly ju-
dicious Divines, do adhere to that former doctrin.
They^s allow the Schoolmens double power, that
of order, and that of jurisdiction; and the subdivi-
sion of this jurisdiction, to the internall and ex-
ternall, appropriating this last to the Bishops only.
They say clearly, that all^t consecrated persons have
not the power of jurisdiction. They ask you roundly,
"Whos shall judge what is most comely? Shall every pri-
vate man? Or rather such as have chief care and Go-
vernment in the Church? And for the Minister,
whom you would have wholly imployed, they
conceive, that generally he is a man,^u though better
able to speak, yet little, or no whit apter to judge then
the rest; and that to give him a domineering power
in matters of this nature, were to bring in as many
petty Popes as there are Parishes and Congregations.
But the written Law and speaking Law of this
Kingdome, are above all testimonies that can be
produced, the one appointing the^v Bishop of the
Diocese onely in the Affirmative, and the other
excluding the particular^z fancy of any humourous
persons in the Negative, from assigning out these
matters of Conveniencie in Gods service. And
the

the reason why this private *Vicar* should not (without farther directions) call the *holy Table* an *Altar*, is set down in the *Letter*, but not touched by you, and is a stronger one then your Head-piece is capable of. ^a *Because the Church in her Liturgie and Canons, doth call it a Table onely.* It seemes by you, we are bound onely to pray, but not to *speake* the words of the *Canons*. I have been otherwise taught by Learned men. ^b *That where we have a Law and Canon to direct us how to call a thing, we ought not to hunt after reasons & conceits, to give it another Appellation.* ^c *And that every word hath that operation in construction of Law, that wee may draw our Argument from the words, as from so many Topick places.* Which the *Writer* of the *Letter* seems to do in this passage. The *Rubrick* and the *Canons* call it nothing but a *Table*; and therefore do not you, a poore *Vicar* in the Countrey, call it an *Altar*. The *Writer* doth not deny but that the name hath been ^d long in the Church, in a *Metaphoricall* usurpation, nor would he have blam'd the *Vicar*, if he had in a *Quotation* from the *Fathers*, or a discourse in the *Pulpit*, nam'd it an *Altar* in this *borrowed* sense: but to give the usuall call of an *Altar*, unto that Church-utenfill, which the *Law* (^e that alwaies speaks properly) never calls otherwise then by the name of a *Table*, is justly by him disliked, and by this Gallant lamentably defended. For I appeale to all indifferent men, that pretend to any knowledge in Divinitie; If the *Reading-pew*, the *Pulpit*, and any other place in the Church, be not as properly an

Page 74.

^b Vbiunque habemus legem vel canonem, non debemus allegare rationem, nisi lege vel canone deficiente.
Barbatus in Clement. de Elect. l. 1. c. 11.
^c Verba aliquid operari debent.
^d Si Papa de Privilegio, in 6.
Et nota in marginis, quod argumentum à verbis valet.
^e Letter P. 75
Regula communis est, Quod statutorum verba proprie intelliguntur, Decim in lege, Non valet hæc, de regulis juris.

f pag. 8;
g When the
old Fathers
called the
Basilic or Sup-
per of the Lord
a Sacrifice, they
meant that it
was a Sacrifice
of laud and
thanksgiving.
And so as well
the people as
the Priest do
Sacrifice. Archb.
Cranmer, De-
fence of the Sa-
cram. 1550. 6.
36. fol. 115.

And againe,
Christ made
no such differ-
ence between
the Priest and
the Lay-man,
that the Priest
should make
oblation and
Sacrifice of
Christ for the
Lay-man *Idem*
ibid. c. 11. f. 111.
h *Oro* *Oratio*
ro *visus*, *ro* *us*
ei *Estymolog.*
mag. p. 626.
i *Oro* *rei*, *a*
juvando, quasi
oratio, *cujus*
usu *rem* *agnos-*
cere. *Iul. scq-*
liger de Cam.
Ling. Lat. c. 76.
Est enim in-
strumentum quasi quoddam cognitionis. Imago quædam quæ quid nescitur. *Ibidem*
k *Oro* *ro*, *a* *visu* *si* *down*.

Altar for prayer, praise, thanksgiving, memory of
the Passion, dedicating of our selves to Gods very ser-
vice, and the Churches Box or Bason, for that Ob-
lation for the poore which was used in the primi-
tive times, as is our holy Table howsoever situated
or disposed. Or if it be the Priest onely that can
offer a Sacrifice (which in these spirituall sacrifices
we utterly deny) what one Sacrifice doth he in-
ferre out of the Collects read by the Priest at the
Communion-table, which are not as easily deduced
out of the Te Deum, or Benedictus, said in the Quire
or Reading-pew? Is there no praying, praising, ac-
knowledging or thanksgiving, comemorating of the
Passion, and consecrating of our selves to Gods service
in these two hymnes? And therefore if that be
enough to make an Altar, and that these judicious
Rabbies mean not somewhat else then for fear of
our gracious King they dare speak out, this man
must change the Motto of his Book, and say, *Ha-*
bemus Altaria, we have 10000 Altars. Whereas
no place in all the Church, doth offer unto us the
body and blood of Christ, in the outward forms
of bread and wine, beside the holy Table onely.
And consequently if a Name be invented to ^h di-
vide and sever one particular thing from another;
or to ⁱ help us to the knowledge of a particular
thing; or that a name be that which the ^k Law
gives the thing; or that a thing cannot have two
distinct and proper (however it may have twentie
Metaphoricall) names; then surely a Table ought
to be the distinct and proper (and so the usuall) an-

Altar.

Altar but the *translatitious* and *borrowed* (and so the more *unusall*) appellation of that holy *Vtenfill*. So that the *Writer* of the *Letter* saith no more then this: If you have occasion (as the *Fathers* had) to amplify and enlarge the excellencie of those Christian duties, *prayer, praise, thanksgiving,* (at the time of the *Eucharist* especially) *abnegation of our selves, alms-deeds, and Charitie,* and to shew unto your people, that these are the onely *incense*, now under the *Gospel*, which God accepts in stead of those thousands of *Rams* and *Odours of Arabia*, vanished with the *Law*: then in Gods name,

— *Fas usum tibi nominis huius;*

you may use the name of *Altar* as the ancient *Fathers* do. But when there is no such occasion offered, and that you speak only with your *Neighbors* and *Churchwardens* about preparing or adorning the *Church-Vtenfills*, what need you then tumble in your *tropes*, and roll in your *Rhetorick*, when the words of the *Canon* do far better expresse the duties enjoynd them by the *Canon*? As therefore you do not in common discourse call the *Church* (as the *Puritans* in *France* do) the *Temple*; the *Bells*, the *holy Trumpets*; the *Quire*, the *Sanctuary*; the *Font*, *Jordan*, your *Surplice*, the *holy garment*; and your *Hood*, the *Ephod*: (although the ancient writers ordinarily do so) So when the *Rubrick* and *Canons* do call this sacred *Vtenfill* a *Table*, and but a *Table*, do not you, to be noted onely as a *Divine of great Iudgement*, that is, of *whims* and *singularity*, correcting *Magnificat*, in the *Articles* of your *Bishops* and most Reverend^m *Arch-*

l *Visit of the Bishop of Lincoln, Ann. 1622. touching the Church. Art. 5.*
m *Visit of the Archbishops Grace, An. 1634. Art. 1. verbo Imprimis.*
n *Pag 65.*

o phavorinus
apud Gellium.

bishops Visitation, and in the very expression of the *King* himself, call it an *Altar*. And surely that *Vicar* that will not be taught to *word* it, neither by the *Law*, nor the *Rubrick*, nor the *Canon*, nor his *Bishop*, nor his *Archbishop*, nor the *King* himself, *qui tot imperat Legionibus*, is (as they were wont to call a stout Priest) a very *Thomas a Becker*, and fitter a great deal to officiate at *Bethlem* neere *Bishops gate*, then at *Ierusalem*.

p Afl. 6. 2.

q Annot. in
Pandect. ex le-
ge ultima de Se-
natoribus, fol.
73. p. 2.

r Annot. in Afl.
6. v. 2. Sic ta-
men, ut Pres-
byterio subes-
sent.

Nor had the *Ordinary* bin the wisest man in the world, if having proper Officers of his own to execute all his Mandates concerning the outward *Vtenfills* of the Church, he should have directed his Commandments to the *Vicar*, or permitted him to command without him. It is not the *Ordinary*, but the *Apostles* themselves, that have turned the *Parsons* and *Vicars* from being *Active* in this kind, to their diviner *Meditations*. *It is not reason we should leave the Word of God, to serve Tables*. The *Greek* word is a term of Law, *ἀπαρν*, which *Erasmus* translates a *Plea*, the *French* keep to this day an *Arrest* or *Judgement in Law*, as *Budens* was taught to enterpret the word by *Paulus Amilius* the *French Historiographer*. The meaning therefore of the text is this, Let *D. Coal* find as much fault as he will, that *Priests* are made *dull Spectators* in these affairs; yet shall he never find any *Order*, *Arrest*, or *Judgement* in the Church of God, that *Priests* should meddle with *Tables*: Because from the time of this *Arrest* and sentence pronounc't by the *Apostles*, the *Deacons* have ever dealt therein; as *Beza* himself confesseth; though he hopes
(for

(for otherwise it would burst his heart) that they were guided therein by the *Minister* & the *Elders*. But these *Elders* are no *elder* then *Calvin* & *Beza*. And who guided the *Deacons* we must learn of the *Elders* indeed. They were the *Eye*, saith 'one; The *Eare*, saith 'another; The *Ministeriall servants of the Bishop*, saith the "third Authority. Clear it is, that from this time that the Apostles here

* *Iura ministerii sacris altaribus apti*

In septem statuere viris, —

from these first *Deacons*, to our present *Archdeacons* (in whose Office the ancient power of the *Deacons* is united and concentrated) *Incumbents* have been excluded from meddling with the *utensills* of the *Church*, or *ornaments* of the *Altar*. So that the very *Altar* it self (with the Rail about it) hath been termed in the ancient Councells, ² *The Diaconie*, as a place belonging (next after the *Bishop*) to the care and custodie of the *Deacon* only. Nay, so far were the Ancients frō making a *parish-Priest* a stickler in *Vestry-affairs*, that a ² *Councell* saith clearly, That the *Priest* can boast of nothing he hath in generall, but his bare name; not able to execute his very Office, without the Authority and Ministry of the *Deacon*. And to conclude this point with a president in this very particular: ^b It was the *Deacons* Office *Portare* (mark well the word against anon) to move and remove the *Altar* and all the implements belonging thereunto, saith *S. Augustine*. And if you object, that some question hath been made, whether that Book be *S. Augustine*;

1 Clem. Apoc. in 1. Epist. ad Iacob: fratrem Domini. Est enim Diaconus ipseus Episcopi oculus.

*1. Eod. o. Διάκονος τὸ Ἔμ-
αυόντος ἀγίου. Clem. in Constit. Apostol. l. 2. c. 44
u. Concil. Nicen. Can. 18. Τὸ ἄν-
ἔμμετρον ἰσχυ-
νέτω ἐκείν.*

x. Arator lib. 1. in Act. Apostol. y. They have in charge omnia ornamenta & utensilia Ecclesiarum. Canon. Steph. de Langt. Lindw. lib. 1. de Off. Archidiacon.

2. Διάκονος. Concil. Laod. Can. 21. Concil. Agath. Can. 68. a. Sine Diaconis Sacerdos nomen habet, officium non habet. Conc. Aquisq. sub Ludov. Pto. c. 7. b. Lib. Quæst.

ex utroque mixtim q. 102. Nam utique & Altare portarent & vasa ejus.

That these *Church-wardens* from that time forward should be *Clergie-men*, and more esloigned from the *Bishops* family. Yet did ¹ some continue of opinion, (this *Canon* notwithstanding) that *Lay-men* were capable of the Office: so that in a ^kvery short revolution of time it reverted to the *Laitie* for altogether. Now here in *England* it hath been ever held an ancient Office, and much countenanced as well by the *Common* as the *Canon Law*: The *Churchwardens* being admitted in all ages, to bring their ¹ *Actions* at *Common Law*, for *trespasses* committed upon the *Church-goods*, wherewith they were entrusted. Now that *Bishop* were a wise piece indeed, who being complained unto against a *Vicar*, for removing the *holy Table* to a place every way inconvenient, would referre the examination of the Complaint to the *Vicar* himself, rather then to his own most ancient Officers, to the *Archdeacon*, his *Officiall*, or next *Surrogate*, for the *designing*; and to the *Churchwardens*, for the actuall *placing* of the *Table* in the most convenient situation. And the *Elders* of the *Vestry* will be little edified with this doctrine, to be made but ^m ὀργανα αἰσθητικα, (as *Aristotle* speaks) *dead and passive Instruments*, to execute the Commands of the *Ordinary* and his *Surrogates*. But all this while the *Vicar* is but a *dull spectator*, and hath no Sphere of *Activity* to move in, but is wholly left to his *private Meditations*. And ^a *S. Ambrose* indeed doth complain of the like complainers in his time, who held, that the study of the *holy Scriptures* was but a *dull and idle*

i Balsam in Synod 7. Can. 11.

k Zonar in Concil. Chalced. Canon. 26.

l 11. Hen. 4. fol. 12. c. 19. Hen. 6. fol. 66. c. 6.

m Arist. Polit. lib. 1. c. 1.

n Nos autem otiosos nos putamus, si verbo tantummodo studere vidiamur. Amb. in Psal. 118. O. B. A.

o *Basil. Castell.* idle kind of employment. But then o *Matto Sancto*
Cortisano, l. 3. *Petro* (as the *Charletan* sayd when he saw the *Pope*
 in his *Pontificalibus*) O simple *S. Peter* in the
 sixth of the *Acts*, that thought it a farre more
 laborious worke, then all this moving and re-
 moving of *Tables*. r O foolish *S. Basil*, that
 bids his Clergie take especiall heed, that their
Martha be not troubled with many things.
 O dull *Synefius*, that held it fitter for an *Aegyptian* then a *Christian* Priest to be over-troubled
 with matters of wrangling. Well *Doctour*, God
 helpe the poore people committed to thy Cure;
 they are like to finde but a sorry *Shepherd*: one
 that will be in the *Vestry* when he should be in
 the *Pulpit*; and by his much *nimbleness* in the
 one, is likely to shew a proportionable *heaviness*
 in the other.

p *Regul. fustor.*
 Reg. 20. Oux
 ἐπὶ τῶν
 Μαρτῶν εἰς
 πολλὰν διακονίαν
 ἀετιπνεύματι
 οὐκ ἐκείνῳ
 c. pag. 454.
 q *Synef. ep. 97.*

r *Page 3.*

f *Page 4.*

t. L. *Hen. More*
 ardin his *desen-*
 satione, about
 the 26. lease.

But now *ventum est ad Triarios*, we are draw-
 ing on to the maine of his Battell, and the very
 pith of his Arguments: That the *Writer of the*
Letter r doth not show one footstep of *Learning* or
sincere affections to the *Orders of the Church*, because
 hee did not (in a private *Monition* written nine
 yeares before) foresee and make way for a great
 good work, and the *Pietie of the times*, that were to
 follow nine yeares after. Alas! Nè savi, magne
Sacerdos: Do not lay all this load upon him,
 most judicious *Divine*. For, as you find by your
 self, that can further see into things to come,
 that all *Prophets* are not *Ordinaries*; so consider,
 I beseech you, in cool blood, that all *Ordinaries*
 are not *Prophets*. r We may discern of things that
 are,

are, by Sight; that were, by Memory: "but before the proof make shew, no man is such a Prophet of the future, that he knoweth which way to direct his instructions; saith a learned and noble Writer, out of *Sophocles*. I am one, I thanke God, that have *buenas entranas* (as the Spaniards speak) some good and tender bowels within me, and doe much pity the poore mans case, even by mine own. How could hee possibly foresee this great Good worke or Pietie of these Times, so many yeares before, which I, opening my eyes as wide as I can, cannot discover at this very instant? What is this great Work now in hand? What new Proclamations, Rubricks, Canons, Injunctions, Articles are come (at the least into these parts) as any speciall invitations to the piety of these Times, more then were exhibited to the piety of all other Times, from the first beginning of the Reformation? * His Majestie heard the Cause in the yeare 1633; and in his Royall decision, he calls it not *Altar*, but *Communion-Table*, and leaves the moving and removing thereof to the discretion of the Ordinary. His Grace, the Metropolitan, visited these parts in the yeare 1634; and in all his Articles, doth not so much as mention the word *Altar*, but calls it (as the Rubrick doth) a *Communion-Table*; and puts his Article upon the Church-warden, and not upon the Vicar, concerning the decent site and convenient standing of the holy Boord. y Whether have you in your Church, a convenient and decent Communion-Table? &c. And whether is the same Table placed in

u *Περὶ ἰδίου*
ἰδίου μέρους
ἡς καθόλου
Sophocles in An-
tig.

x Pag. 66.

y Articles to be
 enquired of in
 the Metropolitane
 call Visitation,
 for the Diocese
 of Lincoln,
 1634. Art. 6.

L. 2

such

2 Articles to
be enquired of
in the Diocese
of Lincoln,
1635. Artic. 1.
a Articles for
the Visitation
of the Archdea.
of Bedford,
1636.

such convenient sort within the Chancell or Church, as that the Minister may be best heard in his Ministry and the Administration, and that the greatest number may communicate? And whether is it so used (out of time of Divine Service) as is not agreeable to the holy use of it? &c. And his Lordship or *Diocesan* visiting the very next yeare, 1635. (as a burnt child, and dreading the fire) puts the 2 same Article *in hac verba*, in the very front of his own Book. Sithence that time we have heard no Ring but of the lesser Bells, in this Tune. And *one of these I heare chyming at this very instant: *Whether have you in your Church a decent Table for the Communion, conveniently placed? And all these concurring with the conceit of the Letter, in every particular; in the name of a Communion-Table, and not an Altar; in the place of the Church or Chancell, not of the East-end onely; in the distinct (not confused time) of receiving and not-receiving; in the Accompt of the conveniency of the situation to be rendred by the Church-warden, not the Vicar; how shall I that live at this day (much lesse the Writer of the Letter, dead, peradventure, nine yeares ago) reasonably discover (to use your own phrase) that Good work now in hand, and the speciall inclination of these times to a peculiar kind of pietie, differing from the pietie of former times, which under the peaceable Reignes of Queene Elisabeth, King James, and King Charles, the Church of God, in these parts, hath most happily enjoyed? Surely, I*
do

do reasonably presume, that (these dreams of
 Dr. Coal notwithstanding) ^b *The thing that hath* ^{b Eccles. 4. 9.}
been, it is that which shall be; and that which is done,
is that which shall be done; and that (in matters of
this nature) there is no new thing under the Sun.
 Because wise men tell us, that ^c *change of Laws,* ^{c M. Hooker}
especially in matters of Religion must be warily pro- ^{Eccles. p. 1. 4.}
ceeded in: And because ^d there is no manner of Reason, ^{dist. 14 p. 67.}
that the orders of the Church should so depend upon ^{d Archb. Whit-}
one or two mens liking or disliking, that she should ^{gift, Defence}
be compelled to alter the same so oft as any should be ^{of the answer}
therewith offended. For what Church is void of some ^{to the Admoni-}
contentious persons and quarrellers, whom no order, ^{tion, Tract. 2.}
no reason, no reformation can please? I should ther- ^{fol. 86.}
fore reasonably presume, that this Good work in
hand, is but the second part of Sancta Clara, and
a froathy speculation of some few, who by tossing
the ball of Commendations, the one to the other, do
stifle themselves (by a kind of Canting) judicious
Divines: Wherasthey be (generally) as you may
observe by this poore Pamphleter, doctissimumum
hominum indoctissimum genus (as ^e Erasmus spake of ^{e In Colloqu.}
another the like) men learned onely in unlearned
Liturgies; beyond that, of no judgement and lesse
Divinitie. For who but one whose Ruffe (as Sir
Edward Coke was wont to say) is yellow, and his
head shallow, would propound these wild conceits
of an imaginary Pietie of the times, and a
Platonick Idea of a good work in hand, for a Mo-
dell to reforme such a well composed Church as
the Church of England? And if any Reformation
of the name, the situation, or use of the Commu-

f Proclamation
before the Com-
munion, 1548.
g Archbishop
Whitgift, An-
swer to the Ad-
mon. p. 86. &
87.

* Pag. 13 &
14.

h *Art. & Mon.*
pag. 2. fol. 309.
& 310.

i *Ibid. fol. 308.*

nion-Table, were seriously in hand, what man of the least discretion, but would take the Magistrate along with him? *The bounden duty of subjects is to be content to follow Authoritie, and not entreprising to run before it.* & For if you let every Minister do what he list, speak what he list, alter what he list, & as oft as he list, upon a general pretence of a Good work in hand, or the Pietie of the times, you shall have as many kinds of Religions as there be Parishes, as many Sects, as Ministers, and a Church miserably torn in pieces with mutability and diversity of opinions.

But there is ** much* (you say) to be said in defence thereof, out of the *Acts & Monuments*, & some *Acts of Parliaments*. Much good do it you, with that *Much*, so as you eat cleanly, & do not flubber and flabber your Quotations of those *Baskets*, in which all sorts of men are thorowly versed. First, *Jo. Frith* calls it *The Sacrament of the Altar*. Doth he so? Then surely it was long before the Reformation, and when every man call'd it so. For he was ^hburned 4^o *Iulii*, 1533. But where doth he so call it? Yes, he saith in his Letter, *They examined me touching the Sacrament of the Altar*. Why man, they call'd it so, not *he*. Those words are the words of the *Article* objected against him. They are *their* words, not *his*. He doth not once call it so in all his long discourse. Turn but the leaf, and you shall heare him interpret himself. *I added moreover, that their Church (as they call it) Their Church, as they call it; Their Sacrament of the Altar, as they call it.* If you will know how he calls it, in that dawning of the Reformation, look upon the *Books* pen'd by himself, not the *Interrogato-*
ries

ries ministred by Sir *Tho. More*, or some others. He calls it every where,^k *The Sacrament of Christs body*. Nay he is not there content; but desires that all the Church had call'd it otherwise. ^l *I would it had been call'd (as it is indeed, and as it was commanded to be) Christs memoriall. And to call it a Sacrifice, is (saith he) just as if I should set a^m Capon before you to break-fast, when you are new come home, & say, This is your welcome-home: whereas it is indeed a Capon, and not a welcome-home. And if you will beleve his Adversary, ⁿ *St Thomas More*, None spoke so homely of this Sacrament, as *Frith*, no not *Friar Barnes* himself. Making this Bridegrooms ring of gold but even a proper ring of a rush. So that *vouz avez Io. Frith*. Let him, in Gods name come up to the Barre. The next man is *Io. Lambert*. And he saith, ^o *I make you the same Answer to the other six Sacraments, as I have done unto the Sacrament of the Altar*. But tell me (in my eare) I pray you, How doth he begin that Answer to the Sacrament of the Altar? It is but 14 lines before in your ^p own Book. Whereas in your sixth Demand you do enquire, *Whether the Sacrament of the Altar, &c.* All these words of enquiry are theirs, man, not his. What is his answer? *I neither can, nor will answer one word*. And so *Io. Lambert* answers there not one word for you. Yea, but he doth in another place. That *Christ is said to be offered up, not only every year at Easter, but also every day in the celebration of the Sacrament; because his oblatio once for ever made is thereby represented*. This likewise is imagined to be spoken long before any Reformation taken in hand: For *Lambert* was also*

mar-

k Answer to
M. Mores third
book fol 102.
l Answer to
M. Mores
fourth book.
fol. 111.

m Ibid.

n Answer to
Frith's Letter.
Oper. fol. 835.

o pag. 15.

p Alt. & Mor.
part. 2. p. 401.

q Alt. & Mor.
part. 2. p. 435.
Aug. epist. 23.

martyred *An. 1538*. But are you sure these words are *his*? I am sure you know the contrary, if you have read the next words following. *Even so saith S. Augustin*. The words are the words of an *honest man*, but your dealing in this kind is scarce *honest*. *10. Lamert* doth qualifie them afterward; that *S. Augustines* meaning was, That *Christ* was all this, in a certain maner or wise. He was an *Oblation*, as he was a *Lion*, a *Lambe* and a *doore*: that is, (as we said before) a *Metaphoricall* and *improper Oblation*, which never relates unto an *Altar*. *Vonz* avers an honest man, *Iohn Lambert*: But stand you by for a *Mountebank*, *Iohn Coal*. The next, is the most Reverend and learned *Archbishop*, who notwithstanding his opposition to the *Statute of the 6 Articles*, yet useth the phrase, or term of *Sacrament of the Altar*, as formerly, without taking thereof any offence. *Pag. 443*. And are you sure he doth so in that page? Are you sure of any thing? I am now sure he names not that *Sacrament* at all, either in that page, or in any other near unto it. The *Treatise* there set down, is of *Iohn Fox* his composition, and set forth in his own name. It mentioneth indeed, in the *Confutation of the first Article, the Sacrament of the Altar*, but with such a *peal* after it, as none but a mad man would cite him for this purpose. *This monstrous Article of theirs, in that form of words as it standeth, &c.* And so the Lord *Archbishop* saith as much as *Iohn Lambert*, that is, *not one word for him*. The next in order is *Iohn Philpot*: whose speech this cruell man hath sore pinch't upon the rack, to

6 Pag. 15.

1 *Ad. Co. Mon.*
2. *part. p. 443.*

get

get him to give some evidence on his side. He wriggles and wrests all his words and syllables, that the *Quotation* is (very near) as true a *Martyr* as the *man himselfe*. I am sure he hath lop't off the *Head*, that had a shrewd *tale* to tell, and the feet of his Discourse, which walk a quite contrary way to D^r Coals purpose, leaving the Relation, like *Philopamenes* his Army, all Belly. The *Head* is this: *I must needs ask a Question of D^r Philopam.* *Chedsey concerning a word or twain of your supposition (yours, not his owne) that is, of the Sacrament of the Altar; What he meaneth thereby; and, Whether he taketh it, as some of the ancient Writers do, terming the Lords Supper the Sacrament of the Altar (for the Reasons there set down and mentioned by D^r Coal) or Whether you take it otherwise, for the Sacrament of the Altar which is made of Lime and Stone, over the which the Sacrament hangeth. And hearing they meant it this later way, he declares himself, Then I will speak plain English, That the Sacrament of the Altar is no Sacrament at all. How like you John Philpot? You shall have more of him. " S^t Austin with other ancient Writers do call* *u Alt. 6^a 240.* *the holy Communion, or the Supper of the Lord, The* *part 3. p. 571.* *Sacrament of the Altar, in respect it is the Sacrament of the Sacrifice, which Christ offered upon the Altar of the Crosse: The which Sacrifice all the Altars and Sacrifices upon the Altars in the old Law did prefigure and shadow. The which pertaineth nothing to your Sacrament, hanging upon your Altars of Lime and Stone. Christoph. No doth? I pray you, what signifieth Altar? Philp. Not, as you falsely*

M

take

take it, materially, but for the Sacrifice of the Altar of the Crosse. Christoph. Where finde you it ever so taken? Philp. Yes: Habemus Altare. Christoph. Well, God blesse me out of your companie. And I beleieve, so saith Dr Coal (if his hue would permit him to blush) by this time. For this man hath done all your businesse. He tels, how he came to use the term of *Sacrament of the Altar*, to wit, out of S. Austin, & some other of the *Fathers*; he tels us, it was not by way of *Approbation*, but by way of *supposition*; and lastly, what he conceives of the conveniencie of the particular in Question, a *Materiall Altar*. And in another place he expresseth himself yet further; ^x *And as touching their Sacrament which they term of the Altar — They term it so, not he.* Jury Philpot. The next is Reverend Latimer; who granteth (saith he) very plainly, that the *Doctours* call it so in many places, though there be no propitiatory Sacrifice, but onely Christ. Still this is not to prove (no not by one Witnesse) what you undertake; That the *Martyrs* did call this *Sacrament* of themselves and their own expressions, *The Sacrament of the Altar*. This Reverend man saith, that the *Doctours* call it so, and especially S. Austin; as he speaks a little before: he doth not call it so himselfe. And what doth he adde, concerning those *Doctours* that call it so, in the very next words to these which are quoted by you: speak truth; man; and shame the Devill; for he is the old *Clipper of speeches*. Well; I must do it for you. *The Doctours might be deceived*

x *Alt. & Mon.*
part 3. p. 553.

y P. 16.

ved in some points: I beleeve them, when they say wel:
 or, as it is in the Margent, *Doctores legendi sunt
 cum venia*, The Doctours must be pardon'd, if they
 sometimes slip in their expressions. And this
 is all that you have gain'd by Reverend Latimer.
 The last you produce in this kind, is Bishop Rid-
 ley. And he is for you not onely, but also. First he
 saith, *that in the Sacrament of the Altar is the natu-
 rall body and bloud of Christ*. But why do you
 leave out still those few words that go before?
 You know they are these; ² *To the Question thus* 2 Ali. & Mon.
part. 3. fol. 492.
I answer. What is the *Question* then? Turne the
 leaf, and look. *Article 1. We doe object to thee, Ni-
 cholas Ridley, &c. That thou hast openly defended,
 that the true and naturall body of Christ is not really
 present in the Sacrament of the Altar*. What saith
 he? *To the Question I answer, That in the Sacrament
 of the Altar, &c.* So that the word is in the word
articulated upon him, not *his*. And he could not
 possibly avoid the repeating of it, unlesse he
 should *mutare terminos*, and so confound all me-
 thod of Disputation. But in all his owne *voluntary
 expressions* in all that *Conference*, he never calls it,
The Sacrament of the Altar, but *the Sacrament of
 the Communion* onely. The which *Communion* he
 there affirms to be *onely a memory of Christs Pas-
 sion*. Which is the Doctrin I have all this while
 endeavoured to prove, to have no relation at all
 to a *materiall Altar*. In answering that place in
Cyrril, objected by the Bishop of *Lincoln*, (where-
 by that Bishop would fain prove, that as *erecting
 of Altars* in *Britanny* did imply that *Christ* was

come and believ'd on in those parts; so the plucking of them down, as B. Ridley had done, was sufficient to imply, that Christ as yet was not come in the flesh) he saith, as you say, *That the word Altar in Scripture, signifieth as well the Altar of the Jews, as the Table of the Lords Supper*: al- luding, without all question, to Hebr. the 13. as Philpot but even now expounded that place. But that the Bishop of Lincoln should apply that Altar whereof S. Cyrill spake, to those materiall Altars pull'd down in the Reformation under Edw. the sixth, B. Ridley (in the midst of his great Afflictions) could not heare without a little (mi- ling. D. Ridley smiling answered. And then ta- king up his countenance againe, he tells him freely; *That the removing of Altars was done upon just considerations*; and, *That the Supper of the Lord was not at any time better ministred, nor more duly received, then when these Altars were taken down*. And would you know how he placed his Table, when these Altars were gone? ^a *When some used the Table Altar-wise, he determined, that to use it as a Table, was most agreeable to Scripture*. And as B. Ridley smil'd at the B. of Lincoln, so would the B. of Lincoln (were he alive) smile heartily at you, that would bring such a passage as this to de- fend your Altars.

a A. & Mon.
part. 2. p. 700.

Having thus impannell'd his Jury, he begins to open his Evidence, for the Sacrament of the Al- tar, out of the Laws of the Land, 1^o Edw. 6. c. 1. revived 1^o Elis. c. 1. but with the same felicitie he produced those worthy Martyrs, that is, to witnesse

witnesse point-blank against himself. For in this *Quotation*, he doth but peep over the Wicket, and touch upon the Title of the *Statute*: he dares not for his eares open the doore, and enter in to the *Body* thereof. It is enough for him, that in the *Title*, *The Sacrament of the body and blond of Christ* is (at that time before the *Statute* of the *six Articles* was actually repealed) said to be commonly called, *The Sacrament of the Altar*. Therefore saith he, *That Name of the Sacrament of the Altar doth occurre in that Statute still in force*. First, I deny it to be the *Name* in that place, but the *Addition* onely of the *blessed Sacrament, of the body and blond of Christ*. *The Sacrament of the body and blond of Christ* is the *Name*, and true *Name*; the other is onely an *Addition*^b given unto this *Sacrament*, over and beside the proper name thereof, whereby it might be *certainly known* in this dawning of the *Reformation*: the darknesse of *Poperie*, and the terrour of the *six Articles* being not as yet dispelled from the beliefe or language of the fearfull multitude. So one *Hume* is said to be at this time convicted before Archbishop *Cranmer*, for denying somewhat^c in the *Sacrament* (as it was then called) of the *Altar*. Then; Then was a time, which the *Frenchmen* call^d *Entre Chien & Loup*, so early in the Morning of our Religion, as a man could not (without some speciall Character) discern a *Dog* from a *Wolf*; a name given by God himself, from a name given by the invention of man, unto that blessed *Sacrament*. Secondly, I utterly deny, that the *Act of Parliament* takes

^b Exposition of the Terms of the Law, p. 12.

^c Act. & Mon. part 2. p. 655.

^d Pour denoter les reits de la nuict nous disons entre chien & loup. Pasq. des Recherches de la Fr. l. 8. c. 15.

c. 1. Edu. 6. 1.

f Cic de Orato-
re, lib. 1.

it for the *Name* : It takes it clearly for the *Nick-name* of that *Sacrament*. Come in with shame enough into the Body of the *Alt*, and see what *imposture* you print for the people. * *The most comfortable Sacrament of the body and blood of our Saviour Iesus Christ, commonly called, The Sacrament of the Altar, and in Scripture, The Supper and Table of the Lord, The Communion and partaking of the body and blood of Christ.* Here is (I confesse) some strife and contention about the *naming* of the Child. The *Commonaltie* and *Corruptions* of the time (and, as I shall shew anon, the Course of the *Common Law*) name it one way, the *holy Scripture* another way. And if it were a matter of *fillicidiis* (as *Tully* speaks) a matter of Custom or Prescription, that two or three Good-fellows might eeke it out with an *Oath* before a *Jury* of the same feather, I think it would goe hard with both *Church* and *Scripture*. But in a matter of the most venerable *Sacrament* of the Christian Religion, and before a *Learned and Iudicious Divine*, (as his best friend, his *Alter ego*, stiles him) me thinks there should be no question, but that the *holy Scripture* should carry it quite away; and that *The Sacrament of the body and blood of Christ, The Supper, or The Communion*, should be the *right name*, and *The Sacrament of the Altar* the *Nick-name* or vulgar Appellation onely of this blessed *Sacrament*. But a *penall Law*, as this is, was to take notice, not onely of the *proper name*, but of every *Appellation*, whatsoever this blessed *Sacrament* enioyned to be had in reverence by that *Law*, was
at

at that time known by and discerned. *A man & Broke A-bridgement,*
may be known by twenty Names, and yet have but one *verbo Mino-*
Name, say the learned in our Laws: The Sacra- *mec, ex 1. Edw.*
ment of the body and blood of Christ, as by the right *4 fol. 82.*
name; of the Altar, as a thing known by, faith the
Statute. It is so called indeed, but not by the
Law of God, nor by the Law of Man, but commonly,
that is, by the common Error, and Popery of those
times. Learned Doctor, learn to language this
Sacrament from a Prelate of this Church, from
whom you may well learn as long as you live.

^h *The Sacrament (as you call it) of the Altar. Gagers* *h Answer to*
of Protestants call it so, Protestants themselves *the Gages,*
do not. For there hath been much alteration in *p. 351.*
this Church and State, (God be praised for it)
and all in melius, and all confirm'd by Acts of Par-
liament sithence that Time. ⁱ This very Sacrament *i Rubrick before*
was then commonly called the Masse, and allowed *the Comm. in*
to be so called by ^k Act of Parliament, and in *K. Edw. Litur-*
that Appellation appointed to be sung or said *gie of 1549. f.*
all England over. I hope it is not so Now. ^l For *121.*
every person that shall now say or sing Masse, shall *k 2. & 3. Ed 6.*
forfeit the summe of 200 Marks, &c. And if *c. 1. & Injust.*
D^r Coal shall report of me, that I have said Masse, *of K. Edw. In-*
when I have onely administred the Communion, I *just 21.*
shall have against him my remedy in Law, as in a *l 23 Eliz. c. 1.*
cause of foul Slander. And presently after this
Act was reviv'd by Q. Elisabeth, there was at the
same Session an ^m Addition made to the Cate- *m The latter*
chisme, (and that likewise confirm'd by ⁿ Act of *part of the Ca-*
Parliament) whereby all the Children of this *techisme added in*
Church are punctually taught to Name our two *Q. Eliz. her*
Sacra- *Liturgie.*
n 1. Eliz. c. 2.

Sacraments, *Baptisme* and the *Lords Supper*. So that this *Indicions Divine* was very ill catechised, that dares write it now, *The Sacrament of the Altar*.

For the *Writ* directed in that *Act of Parliament*, it doth not call it (as D. Coal doth expressly falsifie the passage) *Sacramentum Altaris*, but it saith onely, that it is grounded upon that *Statute*, which was made^o concerning the *Sacrament of the Altar*. Having therefore clear'd the *Statute* it self from naming it so, the *Writ* will never be found guilty of such a *Misnomer*. But how many presidents of that *Writ* can this great *Lawyer* shew in the Book of *Entries*? However, it was high time for the wisdom of the *Parliament* to take some quick *Order* in this kinde, when they were resolv'd to revoke all^p former *Laws* that commanded honour to the *Sacrament*, and yet found the unsufferable indiscretion of the *Zelotes* mounted to that height, as to dare to term the *Institution of Christ* (however disguis'd in this *superstitious* habit) with those base compellations of *Iack of the Box*, and *Sacrament of the Halter*, on the one side, and then *Bakers Bread*, *Ale-cakes*, and *Tavern-tokens*, on the other side. Purposing therefore to keep in force one *Branch* of those *two Laws* which were by and by to be repeal'd, (I mean, 2^o H. 5. c. 7. and 25^o H. 8. c. 14.) which required *due reverence* to be performed to this *Sacrament*, they reserved the ancient *words* and *Additions*, not of the *people* onely, but of the *Common Law* it self, in the *Indictments for Lollardy*,

as

o Contra formam Statuti concernent Sacramentum Altaris.

p. 2. H. 5 c. 7.
c. 25. H. 8.
c. 14.

q *Altars Damasc.* p. 316.
r *Defence of three Ceremonies*, p. 270.
Jewel, Art. 4. p. 281.

as we may see in the Book of *Entries*. And because this Sacrament was so commonly called, not only in the Mouth of the Church, but in the Mouth of the Law it self, the *Statute* in the head of the *Act*, and foot of the *Writ*, gives it this Addition of *Sacramentum Altaris*. But this *Lollard Writ*, these threescore yeares, hath had (God be thanked for it) no more operation in Law, then the *Clause* against *Lollards* in the *Sheriffs Commission*. And if there were any occasion to put it in force, me thinks (the subsequent *Laws* considered) it ought to be issued contra *formam Statuti concernentis sacrosanctum Sacramentum Corporis & Sanguinis Dominici*; admitting the "variance by this matter *ex post facto*, as men and Corporations may do in some Cases. But being led by this fellow quite out of my way, I wholly submit my Opinion herein to the Reverend of that Profession.

I make haste therefore to return to the *Doctor* again, before he finish his Triumph over this Section, attended with *Princes, Prelats, Priests, and Parliaments*, to confirm his *Altar* and his *Sacrifice*. Whereas in very truth all his Witnesses are under Age, and are not able to speak of themselves one word to his purpose. *John Frith* (as you have heard) speaks by *St Thomas More*; *John Lamberd*, by *S. Austin*; *Archbishop Cranmer*, by *John Fox*; *John Philpot*, by the *ancient Writers*; *B. Latimer*, by the *Doctors*, who might be deceived; *B. Ridley*, by the *publick Notary* that drew the *Articles*; the *Writ*, by the *Act of Parliament*; and the *Act of Par-*

N

liament,

Et docuerunt
opiniones ha-
reticas contra
fidem Catho-
licam Sanctæ
Romanæ Ec-
clesiæ: viz.
Quod in Sa-
cramento Al-
taris non est
nisi panis San-
ctus, & non ca-
ro & sanguis
Christi, &c.
Rapin. Coll. of
Entries, Endit-
ment, cap. 11.
t Nostro ævo
accipiant alii
Lollardos, pro
instituta reli-
gioni adver-
santibus, eôq;
vetus juramen-
tum Vicecomi-
tum ad profe-
quendos *Lol-*
lardos jura-
torum hodie
atrahunt.
H Spilov. in
verbo Lollard.
u Brooks. A-
bridgement, ex
2 H 6 9. and
Cowell, in ver-
bo Variance.

liament, by *Vox Populi*, and common Report. Not one of all these, that speaks of his own knowledge, as a *Witnesse* ought to do. But this is some *Sussembrotus* Figure, by which this judicious Divine useth to write in a different manner from all honest *Authors*; to make one man still to speak what was uttered by another. Thus he handleth the *Writer* of the *Letter*, in that similitude ^x of *Dressers*, unmannerly applyed to the *Altar-wise-situation* of the *holy Table*. For although the *Writer* saith clearly, ^y he likes that fashion, he allows it, and souseth it himself; yet if one *Prinne* hath printed it I know not where, or some *Countrey-people* said I know not what, he must (in most *Oyster-whore* language) pinne it and Prinne it upon the *Writer* of the *Letter*. And if one *Bishop* of *Lincoln*, the ^z *Popes Delegate*, and one *Dean* of *Westminster*, ^a *Queen Maries* ^a *Commissioner*, shall speake irreverently of the *Protestants Table*; by this new *Figure*, all *Bishops* and *Deanes* of those two places, must, untill the end of the world, be suppos'd to do it. And so must the *Bishops* of *Norwich* be ever sending forth *Letters* of *Persecution*, because ^b *John Fox* observeth that one of them did so. It remaineth onely, he should with the *Italian* ^c *Friar*, fasten upon *David*, (whom he hath reasonably abused already) that he should also say, *There was no God*; because in one of the ^d *Psalmes*, the *Doctours* own *Cosin*, the *foolish body*, hath heretofore said it.

x *Page*. 21.

y *Letter* 68, 69

z *Act. 6. Mon.*

a *Part 3. p. 486.*

a *Act 6. Mon.*

part. 3. p. 44.

b In his Index

referring to *Act*

6. *Mon* part. 1

pag. 370.

c *Hen. Estienne*

Apol. d. Herod.

d *Psalm. 14. 1.*



CHAP. IV.

*Of Bowing to the Name of Iesus.
Of Sacrifice. Of the Name of
Altar. Whether an Altar is ne-
cessary for all kinde of Sacrifices,
&c.*

HE cannot ascend not so much as to this Discourse of the *Altar*, without *Bowing*; which makes him fall upon this ^a *Pre-* ^a P. 4.
amble so impertinently. But let him bow as often as he pleaseth, so he do it to this blessed Name; or to ^b honour him (and him onely) in his holy Sa- ^b P. 42.
crament. This later, although the *Canon* doth not enjoin, yet *reason*, *pietie*, and constant *practise* ^c *Vet. patr.*
of Antiquitie doth. The *Church-men* do it in *tom. 2. p. 61.*
S. ^c *Chrysostoms* Liturgie, and the *Lay-men* are *Περὶ τῆς λειτουργίας*
commanded to do it in S. *Chrysostoms* ^d *Homi-*
lies. And if there be any proud Dames, *que* ^d *Hamil. 24. ad*
deferre nesciant mentium Religioni, quod deferunt *Corinth. Hom.*
voluptati, as S. ^e *Ambrose* speakes, that practise all *61. ad pop. Ag-*
manner of Courtesies for *Masks* and *Dances*, but *rioch. vide*
none (by any means) for *Christ*, at their approach *Claud. de*
to the *holy Table*; take them *Donatus* for me: I *Sainctes de Ri-*
^e *tribus Missæ.*
^f *De Virginib.*
^{l. 3.}

N 2

shall

f pag. 3. That
herb (accord-
ing as the
saying is) hath
spoil'd all the
Portage.

3. Can. 18.

h 2. Elis. In-
junct. Injunct.
32.

i Injunct. 52.

k Chrys. Liturg.
martyr. p. 12.
r. 12. p. 12.
605. Ver. Pat.
Tom. 2. p. 84.
Reverentia, ut
vulgo loquun-
tur. Mearf. in
Gloss.

shall never write them in my *Calendar* for the Children of this Church. But what is this to *Dionysius*? Yes, it comes in as far as can be. He was serving his first^f *Messe of Portage*, and the *Bishop* (as the saying is) got into it, and hath quite spoiled it, by warning a *young man* (that was complain'd upon for being a little *fantasticall* in that kinde) to make his reverence *humbly* and *d devoutly*, that he might winne his people also to sympathize with himself in that pious Ceremonie. But this is to *censure the heart*. No, the *Writer* goeth no further then the *outward action*: *ut audio, sic judicio*. In that he had heard somewhat to be amisse, and desir'd (in a friendly manner) it might be reformed: But still according to the *Canon*: Which requires it^s *should be done, as it hath been accustomed*, saith our *Canon*, referring to a former: *As it hath been accustomed heretofore*, saith the^h *Injunction*, referring to a time out of minde. It is not therefore enough to obey a *Canon* in the *matter*, if we obey it not likewise in the *manner*. Not to make a *Courtesie*, if it be not aⁱ *lowly Courtesie*. Nor so neither, unlesse it be *as heretofore hath been accustomed*. If we would preserve *old Ceremonies*, we must not taint them with *new Fashions*; especially with *apish ones*. That reverence which the *Priests* and *Deacons* were wont to perform in this kinde, is call'd in the *Greek Liturgies*,^k *καταβολή*, a modest and humble Bowing of the body: such as in the primitive Church, the Christians us'd in performing their *Publick penance*. And if we may believe their

the Vicar should erect any such Altar, that is, a close Altar at the upper end of the Quire, where the old Altar in *Q. Maries* time stood, that then, his discretion would prove the sole Holocaust should be sacrificed thereupon. Not onely because his discretion, being of a very airy and thin substance, would quickly (as a Holocaust should do) vanish into nothing; but by reason that therby he should put himself into the very Case, that *Isaac* conceiv'd his father to be in: *Behold the Fire and wood, but where is the Lamb for the burnt-offering?* Because the 31 Article having taken away the Popish Lamb (for the which that old Altar had been erected) as a *Blasphemous signment and pernicious imposture*; the Homily had commanded us to take heed, we should look to finde it in the blessed Sacrament of the Lords Supper: For there it was not: There was indeed in the Sacrament a Memory of a Sacrifice, but Sacrifice there was none. And we must take heed of quilllets and distinctions, that may bring us back againe to the old Errour reformed in the Church. Whereof this was a principall part: That we should not consecrate upon profane Tables (as the *Rhemists* most profanely term'd them) which relate to a Supper, but upon sacred Altars onely, which referre to a Sacrifice. For so *Cardinall Peron* observeth, that it is ever call'd a Table, when it points to the Communion or Supper; and an Altar, when it points to the Sacrifice. Now the Homily stating in one sentence most of the Controversies in this matter between us and the Church of

Rome,

q Gen. 22. 7.

1 B. of Articles,
Artic. 31.

1 In 1 Cor. 11.

1 Du S. Sacram.
1. 2. Author. 10.
6. 1.

Rome, by an enumeration of opposit and distinct species, (the one whereof, as in * *Logick* the nature of such is describ'd to be, if we make the Doctrine of our Church, we cannot without implication make the other) observes these foure contradistinguished Tenets or Positions: 1. We must make the Lords Supper fruitfull to us that be *alive*, not to the *dead*: both we of this Church cannot do. 2. We must receive it in *two parts*, not in *one only*: both we of this Church cannot do. 3. We must make it a *Communion*, or *Publick*, not a *private eating*: both we of this Church cannot do. 4. Lastly, we must make it a *Memory*, and not a *Sacrifice*: both we of this Church cannot do.

And this is the passage cited by the *Writer*. We must take heed, lest of a *Memory* it be made a *Sacrifice*. What saith the *Doctour* to this? He saith, that by these words the *Church* admits of a *Commemorative Sacrifice*. Which is as much as * *Peter Lombard* and all his ragged regiment admit of. I am (as K. James of famous memory was wont to say) a *Slave to reason*; and must yeeld when ever I am thus summoned by it. I doe confesse the man hath found a true and *reall Sacrifice*; but it is a *Bull*:

† *Taurum Neptuno, Taurum tibi pulcher Apollo.* A very strange and hideous *Bull*; which this *Calf* makes the Church to speak unto her people in her publick *Homilies*. As we must take heed, good People, we apply not the Sacrament of the Supper to the *dead*, but to the *living*; receive it not under *one*, but under *both kinds*; Let not the

Priest

u Tois dymnos
idpous xxi di
aspiv. Arist. de
partib. animal.
l. 1. c. 3.

x Lib. 4. Sect. 1.
d. 12. c. 2.

y Virgil. Æn.
Æneid. 1.

Priest swallow up all, but take our part with him: So must we take special heed, lest of a Commemorative Sacrifice, it be made a Sacrifice. Which though it be not so fierce as Pius Quintus his, yet is a kinde of Pious Bull. But the Church in her
2 Book of Hom. p. 197. *Homily, or any other publick writing, never speaks a word of any Commemorative Sacrifice, but of the Memory onely of a Sacrifice, that is (as she clearly interprets her self in the page before) of the Memory of Christs death, which she there affirms to be sufficiently celebrated upon a Table. And I shall be able to shew unto you, that it is call'd by S.^r Austin, a Sacrament of Memory; by*
a De Civ. Dei l. 17. c. 20. *Eusebius, a Sacrifice of Memory: which is the word in the Homily. You will not be able to shew unto me out of S. Austin, or any of the*
b Mvημuν τῷ μνημῶν θυιατῷ. Euseb. de Dem. Evāg. l. 1. c. 10 ad finem. *Fathers (although Cardinal Peron affirms it to be sometimes used by them; which Bellarmine utterly denies) no nor out of Peter Lombard himself (upon whose old rubbish they have built the distinction) and least of all (saith*
c Replique a la Resp. p. 793 Bellarm. lib. 1. de Missa c. 2. d Chemnitz Ex Conc. Trident. part. 2. Bellarm l. 1. de Missa c. 2. e Sent. l. 4. diff. 22. *Chemnitzus, which Bellarmine also approves) out of Scripture; that it is call'd punctually a Commemorative Sacrifice. All that Peter Lombard saith in a manner is this, that it is call'd in the Fathers an Oblation and a Sacrifice, Quia memoria est et representatio veri sacrificii; not because it is a true Sacrifice (for you see those two terms are contradistinguished,) but because it is a Memory and representation of a true Sacrifice. A true Sacrifice it is not (The Christian Church hath but one in that kinde;) but a Memory onely*
f Archb. Cranmer Def. l. 5. contra Gardiner. doth thus interpret it.

of a true Sacrifice. So likewise S.^t Chrysostom, when g Chrysa. Hom.
 he had call'd it *θυσία*, a Sacrifice, eats up his ^{17 in 9. ad He-}
 word by and by, and addes (by way of expli-
 cation, yea, and correction too, as^h one observes; h Sive expli-
ⁱ correction of that excesse of speech, saith a Re-
 verend Prelate of this Church; That no man
 might take offence at the speech, saith Archbishop
^k Crammer) *μνήσθαι δὲ ἀναμνησκύ θυσίας*, I should ra-
 ther have said, a Memory of a Sacrifice. You know
 best, saith Casaubon to Cardinall Peron, what
 weight and efficacie those little particles, *μνά-*
σθαι A, do carry with them. I am sure, saith Moun-
 sieur^l Monlin, they vex the Pontifician not a lit-
 tle. Surely, if you put them in an even and un-
 partiall balance, the name of Sacrifice will prove
 too light, and the Memory of a Sacrifice onely
 will passe for the currant and lawfull money.
 I know some few learned men of the reformed
 Church do use the name of Commemorative Sa-
 crifices: but it is not with an intent to disturb
 the Doctrine of Gods Church, as it is taught
 now; but to give a candid and faire interpre-
 tation to those words of Art, by which this self-
 same Doctrine hath beene heretofore illustrated
 by the ancient Fathers. Besides that, our tru-
 ly learned men do set down precisely, that a
^m Commemorative Sacrifice, is not properly a Sacri-
 fice, but (as K.ⁿ James took it rightly) *Comme-*
moratio Sacrificii, a Commemoration onely of a Sa-
 crifice, which differs in predicament (then the
 which nothing can be more) from a true Sacri-
 fice. And yet the most learned in this Theme

17 in 9. ad He-
braeos.

h Sive expli-
cationis, sive
ctium corre-
ctionis loco.

Casaub. ad per.
Ep. p. 52.

i Rom. Sacrific. l.

6. c. 5. p. 443.

k Defence a-
gainst Gardi-
ner, lib. 5.

l Ces mots
sont fort ex-
prez & greu-
vent adverlai-
res. Resp. au
Cardin. du per.

Controv. 10. c. 2.

m Archb. Crä-
mer Des ag. inst
Gard. 5. Book

Episc. Dunelm.

Rom. Sacrific.

l. 6. c. 5. p. 440.

Because the
Eucharist be-
ing only a Co-
mmemorative,
cannot be a

proper Sacrifice.

n Rex — hoc

Sacrificium ni-

hil esse aliud

contendit, nisi

Commemora-

tionem ejus

quod semel in

cruce, &c. Ca-

saub. Ep. ad per.

rom. p. 52.

Def. of the
5. Book against
Gordiner.

p Indignus est
Domino, qui
aliter mysteri-
um celebrat,
quam ab eo
traditum est.
Non enim po-
test devotus
esse, qui aliter
presumit, quam
datum est ab
Autore. Amb.
in 1. Cor. 11.
q Instit. Sacra.
l. 6. c. 1. p. 390.
r Mos Aposto-
lorum fuit, ut
ad ipsam solu-
modo orationem
Domini-
cam Oblatio-
nis hostiam
consecrarent.
Greg. l. 8. Ep. 7.
Sic Durad Ra-
tion. l. 4. Platin.
in vita Sixti.
Idem citat ex
Gregor. Joan 9.
Papa. In vita
Gregor. l. 2. &
Bedr. Rhenan.
Pres. in Liturg.
Chrysost. et Am-
bros. Pelargui in
Proem. in Li-
turg. Chrysost.

of our late Divines, ° Archbishop *Cranmer*, doth
refuse to tie himselfe to *Peter Lombard* in the
Consequēces, however he doth sometimes use
the terms of this Distinction. And therefore if
a *Memory* of a true Sacrifice bee all that he hath
gain'd, which can be celebrated upon a *Table*, as
well or better then upon an *Altar*, the *Vicars* dis-
cretion, and his *Champions* to boot, are not quite
out of danger, to become the *Holocaust* of this
new *Altar*. And herein because you appeale un-
to the *Homily*, to it you shall go; little to your
comfort, I hope. The immediate words before
these we spake of, are those of *S. Ambrose*. p That
he is unworthy of the Lord, that otherwise doth cele-
brate that Mystery, then it was delivered by him.
Neither can he be devout, that doth otherwise pre-
sume then it was given by the Author. We must ther-
fore take heed, lest of a memory, &c. Now there is
no one word in *Christs Institution*, that can pro-
bably inferre a proper Sacrifice: As our reverend
Bishop proves at large. Nor was there extant
any one word of all these *Collects* of our own (or
of any other *Liturgie* whatsoever) from whence
you muster up your *unproper Sacrifices*, in the *Apo-*
stles times. In which Age, they consecrated the
Sacrament of the *Supper* with the short *Canon* of
the Lords Prayer onely; out of the which, you
must bestirre you well with your Logick, before
you can inferre all your *unproper* and *spirituall Sa-*
crifices. And if you should wring them all out
of these six *Petitions*, yet will it not serve your
turn, unlessse you prove that the *Lords Prayer* can-

not

not be said in *Pew* or *Pulpit*, but at an *Altar* onely.
 But to deal clearly with you, and to come to the
 point. I do grant freely, that in the *Scripture* and
 the ancient *Fathers*, we do meet with, not onely
 those *few* which you reckon up, but a great ma-
 ny more *duties* and *vertues* of Christian men, that
 are usually term'd by the Names of *Sacrifices*;
 howbeit (for the most part) they have (as
Bellarmine observes) their *Sirnames* also and
Additions put unto them. The learned *Prelate*
 of our own Nation reckons up some *six* out of
Scripture, and a great many more out of the an-
 cient *Fathers*. And it is no marvell; For I could
 fill a page or two, if I list, with the like *Sacri-*
fices, out of the very *heathen Writers*. 'Hold this the
 most glorious of all thy *Oblations*, if thou canst ex-
 hibit thy self unto the Gods a most just and excellent
 man, saith *Isocrates*. It were a pitifull case indeed
 (saith *Socrates* in *Plato*) if the Gods should regard
 the *Perfumes* onely, and not the *Souls* and *Vertues* of
 mortall men. Lastly, I will adde that most admi-
 rable passage of the *Poet*, applauded and com-
 mented upon by *Lactantius* himself. Let us sa-
 crifice unto the gods

*Compositum ius, fasq; animi, sanctosq; recessus
 Mentis, & incoctum generoso pectus honesto.*

I will likewise allow you, (which your indigested
 Meditations forgot to call for) that all these
 spirituall *Oodours*, improperly called *Sacrifices*, are
 not onely stirred up and made more fragrant with
 the Meditation, but many times sown of seeds,
 and engendred at first by the secret operation of

In divinis
 literis opera
 virtutum non
 vocantur abso-
 lute Sacrificia,
 sed cum addito,
 ut, Sacrificium
 laudis, &c.

Bellar. de Miss.
 l. 1. c. 2.

εἰς τὸν θεόν
 τὸ θυσιάζειν

καὶ τὸ θυσιάζειν
 οὐκ ἐστὶν ἡ θύσις

ἀλλὰ τὸ θυσιάζειν
 ἐστὶν ἡ θύσις

καὶ τὸ θυσιάζειν
 ἐστὶν ἡ θύσις

καὶ τὸ θυσιάζειν
 ἐστὶν ἡ θύσις

καὶ τὸ θυσιάζειν
 ἐστὶν ἡ θύσις

καὶ τὸ θυσιάζειν
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καὶ τὸ θυσιάζειν
 ἐστὶν ἡ θύσις

καὶ τὸ θυσιάζειν
 ἐστὶν ἡ θύσις

this blessed *Sacrament*. Nay yet further; In con-
templation of all these rare and speciall Graces
of the Spirit, wrought in our soules by means of
the Eucharist, you shall not reasonably expect
any outward expression of reverence and submission
to the *Founder of the Feast*, any trimming and adorn-
ing of the *Room* and *Vensils* prepared for this
great solemnitie, which I will not approve of,
and bring the ancient Fathers along with me to
do as much. I will allow ^z *Nepotian* to take e-
speciall care that things be neat and handsome in
that blessed *Sanctuary*. I will encourage ^a *Mela-*
nia to beautifie that place, with the forbearance
(if need be) of her chiefest *Ornaments*. I could
say in a manner with that ^b *Italian* Prelate, that
God in that holy Table, which he finds full of dust, doth
write down the sins of the carelesse Church-man. But
this I can by no means approve, which *Prote-*
stants and *Papists* do joyntly deny, that ever ma-
teriall *Altar* was erected in the Church for the
use of spirituall and improper *Sacrifices*. ^c *The Sa-*
crifice which Malachy speaks of, being the Sacrifice of
praise and thanksgiving, all people offer unto God, as
well as the Priest; be they at the blessed *Sacrament*,
at *Prayers*, or at some charitable work, at any time,
& in any place whatsoever; saith Archbishop *Cran-*
mer. If question be asked, Is there then no *Sacri-*
fices now left to be done of Christian people? yea truly,
but none other then such as ought to be done with-
out *Altars*. And these be of three sorts, &c.
For hee instanceth in three of those which
the Doctour doth instance upon in this Book;

Praise

z Erat sollicitus
Nepotianus, si
niteret Altare,
Hier. ad Helio-
dor. ep. 3. c. 10.
a Παύλῳ τῷ
αὐτῆς τῷ σκε-
λῇ ἡμῶν ἐν τῇ
ἐκκλησίᾳ τῆς
ἐκκλησίας
ἐκκλησίας.
Pallad. Lausiac.
hist. c. 119.
b Iddio scrivo
in quella pol-
vere i vostri
peccati, O cu-
ratori d'anime,
quando per
lungo spatio
rimano, Freder.
Borrom. Cardin.
Ragionam. sy-
nodal. 3. l. p. 305.
c Defence of his
first book against
Gardiner.

Praise and Thanksgiving, our Soules and Bodies, and Oblations for the poore. And then concludes; *Seeing Christian men have no other Sacrifices then these, which may and ought to be done without Altars, there should amongst Christians be no Altars;* saith Bishop^d Hooper. Priest, Altar, and Sacrifice are Relatives, and have mutuell and unseparable dependance one of each other. So he, and truly. But you ought to take with you a necessary Caution, observed by the same Cardinall, That an improper Sacrifice cannot inferre a proper Altar, saith the Lo.^e Bishop of Duresme; when he had said a little before (most truly and learnedly) that a *Commemorative Sacrifice* cannot be a *proper Sacrifice*: and therefore cannot inferre a *proper Altar*. Then for the *Pontificians*, they are all of this opinion; I will single out a few of the Prime. An *Altar of Stone* is never erected to praise God or say our prayers at, saith^g Salmeron. If not of Stone, neither of Timber; for that makes not the difference. There is none so blinde, but he may see that these Christian duties and Ceremonies may be performed to God without an Altar, saith^h Bellarm. And he quotes to confirm this point, the testimonie ofⁱ Calvin; They that extend the name of Sacrifice to all Ceremonies and religious Actiōs, I do not see what reason they can produce for it. To Sacrifices taken improperly & metaphorically, the circumstances of Altars (which relate still to true Sacrifices) are no way requisite, saith^k Cardinall Peron. Would the Iews (who no doubt had Prayers and Oblations) take them for Sacrifices, or build an Altar for them? saith Dr.^l Kellison. Which puts me in minde

^d In his thirde Sermon upon Ionnas, preached before the King 1550.

^e Institut. li. 6. c. 5. §. 15 p. 451.

^f Because the Eucharist being only commemorative, cannot be a proper Sacrifice, p. 440.

^g In Epist. ad Hebr. c. 13. ad osav.

^h Quis enim non videt, &c. de Missa. l. 1. c. 2.

ⁱ Institut. lib. 4. c. 18. §. 13.

^k Les circonstances des autels, qui ont relation aux vrais sacrifices, n'étoit point requisite. Requiesque, p. 750.

^l Sursey, lib. 4. c. 2.

of one Argument, wherewith I will conclude this Passage. God would not suffer the first Age of the world, for 1650 yeares, to passe away without *Prayers, Praises, and Thanksgivings* unto him; but he suffer'd it to passe without any *Altars*: That of *Noahs* being the ^m first that ever was built, as learned men are of opinion. Therefore these duties may be still performed without *Altars*. And consequently, if after all this search in the *Collects* of the *Liturgie*, you can finde the *Vicar* nothing, but *Prayers, Praises, Thanksgivings, and Commemorations*; the *holy Table*, in the place where it stood, will serve for all these, without erecting or directing this new *Altar*. But what if I finde you severall *Altars* for all these spirituall *Sacrifices*, in the ancient Fathers, will you promise not to disturb the peace of the *Church* any more? Or if this be too much for you to perform, will you have a better opinion of the *Writer* of the *Letter*, and suffer the poore man to procure, if he can, so poore a *Vicaridge* as your friends was, to be quiet in? Is it not a very little one? It is but a piece of a piece of a piece of a *Benefice*: And therefore I will presume upon your kindnesse therein, and set you up all the *Altars* that God ever required for these kinde of *Sacrifices*. The first, is the ⁿ *Councell of the Saints* and the *Church of the first begotten*; a most fitting place for the pouring forth of these Christian duties: And this is *Ignatius* his *Altar*. The second, is ^o τὸ ἡγεμονικόν, not the *minde* (as it is usually translated) but the *commanding and directing part of the reasonable soule*, from whence is sent forth those

m Gen. 8. primum Altare erectum, Bellar. l. 1. de Missa, c. 2.
Le premier autel dressé. P. Cotton. Genév. Plagiar. p. 281.
Primus omnium Noah, Gen 8 fecit Altare, Hospin. l. de Orig. Altar. c. 6.

n Βυλὴ σοφῶν, καὶ ἐκκλησίαι πρωτοτόκων.
Ignatius Ep. ad Eph. vide Nic. Vedcl. Exercit. 6. c. 1. p. 237.
ο βασιλεὺς ἐστὶν ἡμῶν τὸ ἐκείθεν ἡγεμονικόν, αὐτὸς ὁ ἀναπνεύματος ἀληθείας καὶ νοητὸς ἐν αὐτῷ δημιουργία, πνεύματι, &c.
Orig. contr. Cels. lib. 8. p. 404.

those Odours of sweet Incense, to wit, *Prayers* and *Prayers* out of a good Conscience: And this is *Origens Altar*. The third, is the *P Righteous Soul*; the Incense whereof, is *holy invocation*: And this is *Cl. mens Alexandrinus* his *Altar*. The fourth, is every place wherein we offer unto God the sweet-smelling *fruits* of our *studies in Divinitie*: And this is *Eusebius* his *Altar*. The fifth, is *τὸ εὐκρινές, the clearnesse and sinceritie of theminde*, smocking up the unbloudy and immateriall Sacrifices of *Prayers*: And this is the *Panegyrist's Altar*, quoted in your *Pamphlet* under another name, *pa. 53*. The sixth, is the *heart of a man, Cor nostrum Altare Dei*, the true, proper, and literall *Altar* of all spirituall Sacrifices: And this is *S. Augustines Altar*. The seventh, is our *Memory*, and remembrance of Gods blessings; a very fit and pertinent expression: And this is *Phil. Iudaus* his *Altar*. The eighth, is the *Sonne of God, become the sonne of man; Altare sanctificans donum*, The *Altar* which sanctifieth all these spirituall Sacrifices, that but touch that *Altar*: And this is *S. Bernards Altar*. The ninth, is the *Sonne of God now in Heaven*; that *Habemus Altare, Heb. 13.* that *Golden Altar, Apoc. 8* upon which we offer to God the Father all spirituall Sacrifices: And this is *Aquinas* his *Altar*. The tenth and last, (for we must make an end, and remember we are not now at *Paphos* or *Cyprus*,

— *ubi templum illi centumque Sabao*

Thure calent ara) is our Faith, the *Prothesis* or preparing-altar to that *Altar* going before.

Altare,

ἡ βασις ἡ ἀληθινή
δὲς ἀγνὸν ἵδ
τὴν διχαίαν
ἡ ψυχὴ, ἡ το
ἀπ' αὐτῆς δι-
ψαμα τὴν ἰ-
σταν ἐν ψυχῇ λ-
γῶν ἡμῶν. Cl.
Alex. Strom. l. 7.
q' ἐν παντὶ τὸ-
πῳ ὁμοιωμι-
ζοιτο αὐτῷ ὁ
ἐν ὧν κατὰ
τὸ πνεῦμα θε-
ολογῶν: Euseb.
de Dem. Evang
l. 1. c. 10.
r Euseb. hist. Ecc.
l. 10. c. 4. it is
said to be ἡ
ἡ σὺν δὲ
106, by Niceph.
l. 7. c. 40. Dam.
cōpositas ἡ
Lō-
gus translates it
at the dedicati-
on of a Church.
f Nos templum
Dei sumus om-
nes, cor nostrū
Altare Dei,
Aug. l. 10. de
Civ. Dei, c. 5.
r Philo. iud. lib.
Quis rerum di-
vinarū heres, &
l. 3. de vit. Mosi
u Altare Re-
demptoris, hu-
milis incarna-
tio, Ber. in Sen-
x Aquin. in 13. c
ep ad Heb. et an
tiddagma Colō
de Miss. sacrif.
y Virgil. En. 1.

2 Vnusquisque
sanctus Altare
Domini in se
haber, quod est
Fides, Hieron.
in Psal. 25.

Altare id est Fides, the immediat *Altar* of all these *Spiritual Sacrifices*, is the *Faith* of a Christian, which elevates all these vertues up to Heaven; (that otherwise would lie flagging about the Earth.) And this is S. *Hieromes Altar*. Now consider with your self, whether it were fitter for you to make use of these *Altars*, for your *unproper* and *Metaphoricall Sacrifices*, and have all these *Greek* and *Latin* Fathers to applaud you for the same, rather then to rely upon some *Miracle* of a good worke in hand, or some poore *Dream* of the *pietie of the Times*; especially when we are clearly inhibited by the *Canons* of a two Nationall Councells, to erect any *Altars* upon *Dreams* or *Miracles*.

2 Conc. Carth.

5. An. 438. c. 14

Nam quæ per

somnia consti-

tuantur Altaris

omnimodò reprobantur.

Senacens. Synod. An. 1525. Can. 38;

Nè prætextu novi

miraculi erigatur altare novum.

CHAP.



CHAP. V.

Of the second Section. The Contents thereof. 1 *Of Sacrifice of the Altar.* 2 *Tables resembling the old Altars.* 3 *Alteration not in Bishop Ridley's Diocese onely, and how there.* 4 *Altar and Table how applied.* 5 *Altar of participation.* 6 *Of Oblation.* 7 *No Altars in the Primitive Church.* 8 *None scandalized with name of the Lords Table.* 9 *Altars of old, how proved.* 10 *Not taken away by Calvin.*

THis Section is a true *Section* indeed, *divisibilis in semper divisibilis*, chop'd into a very Horchpotch, or minc'd pie, and so crumbled into small snaps and pieces, that an Adversary doth not know,

Quod ruat in tergum, vel quos procumbat in armos. • *Marital Epigr.*

P

All lib. 1. ep. 61.

All the first part thereof that relates unto any *Laws*, *Canons*, or *Constitutions*, made or confirmed by the *Kings & Queens* of this Realm, concerning this *young* Controversie, I have already examined in the first Chapter: It being a ridiculous thing for us to have waded thus far into the book, if we had received but the least check frō any *Law of God* or the *King*. In the remainder of this *Section*, there are some things that concern the Question in hand, which we may call his *Sticks* (as it were,) and some other that are but *extraneous*, certain skips and sports, or *Boutades* of the man (when he thought what *Dignities* hee might expect for this piece of *service*) which wee will call his *Extravagancies*, and see that they shalbe forth-coming (as *Waives* in a *Pinfold*) to be surveyed at our better leisure in the next Chapter. And in the former part now to be perused, you shall finde little that concerns the *Writer* of the *Letter*, or any of us that approved of the same. For this *New-castle-Coal* is mounted up from the *Kitchin* to the *Great Chamber*, and confutes no longer a private *Mission* sent to a *Vicar*, but *Archbishop Crammer*, *Bishop Jewel*, *John Calvin* (a greater *stickler*, then ever I hard before, in our *Upper and Lower house of Parliament*) the *Acts of Counsell* made for the *Reformation*, the *Lords spirituall* and *temporall*, with the *Commonalty*, that confirmed our present *Liturgie*; nor forbearing to^b jeere and deride both them and *King Edward* (* whom the *Indicions Divine* indeed doth call *Saint Edward*) in a most profane and abominable fashion.

First

* P. 40.

* The sonne of whom, was *Edward the Saint*, of whom we may say, as of *Enoch*, Though hee departed the world soone, yet fulfilled he much time. *Hooker Eccles. Pol. l. 4. p. 168.*

First therefore he fall upon a solemn ^d *Act* of *Arr. & Mon.*
the King and Counsell, mentioned by *Iohn Fox*, *part 2. f. 700.*
upon this occasion ^e The *writer* of the *Letter ob-* *Letters, 7. 3.*
erves that in *Saxony* and other parts of *Germany*,

the *Popish Altars* upon the *Reformation* being per-
mitted to stand, were never esteemed (call them
by what name you will) any otherwise then as to
many *Tables of Stone or Timber*; the *Sacrifice* of
those *Popish Altars* being now abolished. Which
words, I perceive, the *Writer* had translated in a

manner from a learned ^f *Lutheran*. And that
these sacrifices were abolished, *D. 8 Coal* hath al-
ready confessed, pronouncing him for *no sonne of*
the Church of England, *that presumes to offer them*. Yet
the *Writer* alleging the fourth Reason given by
the King and Gounsell, for their taking away in
England, *That the form of an Altar being ordained*
for the Sacrifices of the Law, and both the Law and
the Sacrifices thereof now ceasing (in Christ) the
Form of the Altar ought to cease also; *D. Coal* makes

nothing of this Reason; but pities the simplicity
of the *Times*, as not being able to distinguish be-
tween the *Sacrifices* of the *Law*, and the *Sacrifices*
of the *Altar*. I pray you good *Doctour* where may
we read of this *Term* of yours, *Sacrifices of the Altar*,
if we do not read of it in the *Sacrifices of the Law*?

^h For surely all *Sacrifices* that wee read of in *Scripture*,
none excepted, were necessarily to be destroyed.
And besides the *Sacrifices* of the *Law*, we read of
no *Sacrifice* that was destroyed, but that one you
wot of, offered up upon the *Crosse*, and not upon
an *Altar*. Beside that, the *Apostles* and *Writers* of the

Quia cessan-
tes sacrificio, al-
taria illa nihil
aliud sunt
quam itense
lapidex: Sub-
lato enim rela-
tivo formali,
manet absolu-
tum & materi-
ale tantum,
Gerard lib. 2.
tom. 5. p. 546.
3 Pag. 7.

h Omnia om-
nino quæ in
Scriptura di-
cuntur Sacrifi-
cia, necessariò
destruenda er-
rant, Bellarm. de
Missa, l. 1. c. 2,

¹ Lib. 1 de Missa
c. 17.

² As the Divines
of Louvain to the
Index of S. Au-
gustine.

³ Dea Missa. l. 3.
c. 4.

⁴ Quid ergo?
Sacrificia cen-
setis nulla faci-
enda? Nulla.
Arnobius adver-
sus Gentes, l. 7.
⁵ Lib. 6, c. 23.

⁶ Bilton of
Christ. subject.
part. 4. p. 524.

⁷ Title-page.
⁸ Pag. 30.
⁹ Pag. 87.

New Testament, ¹ by the speciall instinct of the holy Ghost, did purposely forbear to insert into their Writings the name of an Altar, if we may beleieve Bellarmine. And in the ancient Fathers you shall not reade your Sacrifice of the Altar, *terminis terminantibus*, how ever you may have found it foisted into their *Indexes* by some Priests and Jesuits. And ¹ Mor-
may doth shew, with a great deale of probability, that the ancient Fathers could not possibly take any notice of this Sacrifice of the Altar. What then? *are you Christians to performe no manner of Sacrifices at all?* No, not at all, saith ^m Arnobius. Not any corporeall Sacrifice; but onely praise and hymnes, saith ⁿ Lactantius. And if some of the Fathers had used those termes (as they have done others of as high expressions) yet are there diuen reasons given by our gravest Divines, why we should forbear in this kinde the terme of Sacrifice. 1 Christ and his Apostles did forbear it, and therefore our Faith may stand without it. 2 The speeches of the Fathers in this kinde are darke and obscure, and consequently unusefull for the edifying of the people. 3 Lastly, we finde by experience, that this very expression hath been a great fomentor of Superstition and Popery. And all these inconveniences have sprung from the words, not from the meaning of any of the fathers.

But the Doctor hath found it in the Bible for all this, *Hebr. 13. 10. We have an Altar.* And although this be but one, and that (God he knoweth) a very lame souldier; yet like an Irish Captain, he brings him in in three severall disguises, to fill up his company; in *front*, in the *middle*, and in the *end* of his

his Book. But in good faith, if S. Paul should meane a *materiall Altar* for the *Sacrament* in that place, (with all reverence to such a chosen *Vessel* of the *Holy Ghost* be it spoken) it would prove the weakest Argument that ever was made by so strong an *Artisr*. We have an *Altar*, and a *Sacrifice of the Altar*, that you of the Circumcision may not partake of. Have you so? And thats no great wonder (may the *Jew* reply) when abundance of you *Christians*, may not your selves partake thereof. For in the old time, as ¹ one observes, they were not *borne*, but *made* Christians. Made by long and wearisome steps and degrees, and forced ² *ἡρωίζοντες εἰς τὴν ἐκκλησίαν*, to *creepe on* with time and leisure to the bosome of the Church, saith the Generall Councell. ³ 1. They were taught in some *private house*, the vanity of their *Paganisme*, without so much as daring to peep in- to the *Church-porch*. 2. They were admitted to be *bearers* onely, and that at a very far and remote *distance*. 3. They were licenced to *bend the Knee*, and to joyne in some *Prayers* with the Congregation. 4. They had leave granted them to become *Competentes*, *suiters* and *petitioners* for the Sacrament of *Baptisme*. 5. And then, after many *months*, nay *yeeres* expectation, being baptized, they were enrolled in the number of the *Faithfull*, and never before admitted to the least interest in the Sacrament of the *Supper*. And therefore for S. Paul to frighten the *Jewes* with the losse of that, which so many millions of *Christians* were themselves bereaved of, had been a very weake and feeble *dehortation*.

¹ *Albassin. Ob-*
serv. l. 2. obj. 2.
Antiquitus fie-
ri, non nasci
Christianos.
² *Concil. Constanz-*
tinop. l. 1. Can. 7.
³ *Ex. Albassin l. 2.*
Obsev. 2. Quid
est quod datum
est completi-
vum? Corpus
quod nobis,
quod non om-
nes nobis, Aug.
in Ps. 39. Tom. 8.
p. 143. Ainsi
parle t'il a
cause de non
initiez devant
les quez il n'e-
stoit pas per-
mis de parler
ouvertement
du mystere de
l'Eucharistie,
Cardin. du Peron.
Repliq. p. 806.

* Non urgeo
hunc locum,
quia non de-
sunt ex Ca-
tholicis, qui in-
terpretantur
de Cruce, vel
de Christo ip-
so, *Bellem. de*
Missâ, l. 1. c. 14.

y Römisch. Test.
p. 779.

z Institut. of the
Sacrament. l. 6.
c. 3. p. 416.

a M. Cartwr. in
locum, f. 648.

b Nihil hic vi-
sibile, neq; Sa-
cerdos, neq;
Sacrificium,
neq; Altare,
in 10. cap. (p ad
Hebr.

c Par l'exemple
d'un homme,
qui entromet
couvert d'une
peau de lion,
ne pourra estre
discerné d'au-
eun, mais bien
touché de tout
le monde, Les
principaux points
de la F. y, c. 6.

d Institut. of the
Sacram. l. 6. c. 5.

p. 446.

e Si rex aliquis
gravissimo bello confectus, idem ipsum bellum ad oblectandum populo in scena repræ-
sentare vellet, & ipse idem qui verè pugnaverat, in scena seipsum repræsentaret: Et
set enim ipse verè Antypom suppositus, De Sacra Eucharisti l. 2. c. 15. f Inducit Christus in
Cena modum & conditionem quam habuit, ut sanguinem fundens in sacrificio
Crucis, De Eucharist. Sacrif. l. 2. c. 13.

hortation. I am sure this fellow is a mighty weak
piece, to take up this *leaden Dagger*, which the

* Papists themselves have throwne away, as of no
use in the day of Battell. And that you should
not build upon mine opinion alone, you shall
heare what others have printed in that kinde,

This place is brutisly abused, to prove that the Chri-
stians have a materiall Altar, saith D. Fulk, *Who*
is of so shallow a brain, as not to discern the notori-
ous unconscionablenesse of your Disputers, who allege
the word Altar in the Text to the Hebrews, for proof
of a proper Altar? saith a Reverend * Bishop.

And (for varieties sake) take you one of another
Sect: * *Let the Reader observe, how not childishly*
only, but absurdly also the Jesuites apply this place to
prove a real Altar. But to put your mouth into
relish again, i will conclude with S. *b Ambrose:*

That we have *nothing visible* in all this disputation
of S. Paul, neither Priest, nor Sacrifice, nor yet
Altar. And if these people be *Brutes, brainlesse,*
childish and absurd, who (grant them but their
suppositions; that here is an *Hercules in a Lions*
skins, seen of all, but discerned of non, as * Cardinall
Richolieu; that here is a *David representing his*
former combat with Goliath, as *d Cardinall Perbu;*
that here is a *King acting a battell bee atchieved*
before, as * Cardinall *Belermine,* or *representing*
a skirmish that was to come after, as *f Cardinall*

Altan doth conceive it) have all the reason that

Can

can bee to erect a *stage* for such *representations* :
 If these (I say) be to bee so termed, what a *Brute*
 is this wrangler then, who would have an *Altar*
 he knows not for what ! For he would have an
Altar, i. e. a *Communion-Table* ; and a *Sacrifice*,
 i. e. a *Memory* ; and a *Priest*, i. e. not derived
 from a *Sacerdos* for all that. So that I doe not
 know how to resemble this Doctrine fitter, then
 to that which a Countrey ¹ *Mountebank* in *France*
 was wont to give in writing to his Patients for
 the curing of all diseases whatsoever :

*Si vis curari de morbo nescio quali,
 Accipias herbam, sed qualem nescio, nec quam ;
 Ponas, nescio quò ; curabere, nescio quando.*

Id est,

*Four Sore, I know not what, doe not fore slow
 To cure with Herbs; which, whence I do not know:
 Place them (wel pounc't) I know not where, & then
 Thou shalt be perfect whole, I know not when.*

And yet for all that, if wee talk of a *Helena* in-
 deed, this one place of the *Epistle* to the *Hebrews*,
 is the *Helena* of all this sort of people. This they
 hug and clip and kisse : *And above all indeed, S.*
Paul in his *HABEMVS ALTARE*. Lord
 how the man melts upon it ! And presently after
 follow those pathetical words, *Hæc est illa He-*
lena. And yet, God knoweth, they have of theirs,
 but as *Paris* had of his *Helena* (or rather of her
Statue onely, her person being seiz'd upon
 by *Proteus* in *Egypt*) ^o. *ψυχὸν περιεσπασίμα, a most*
cold and uncomfortable embracement, and as *P.*
Guilielmus Parisiensis speaks of a like fancy, *Chimæram*

Chi-

^e Pag. 9.

^b Pag. 8.

^f Pag. 11. Send
 his resolutions

to the Priest

^k The name of
 Priest need not
 be so odious

unto you, as
 you would

seem to make
 it, I suppose

it, cometh of
 the word *Pri-*

byter, and not
Sacerdos; and

then the mat-
 ter is not great

whit. Answer
 to the *adm. part.*

², pag. 183.

¹ *Beccan. Summ.*
The part. 1. c. 15

^m Pag. 47.

ⁿ *Πρωτος* 'E-

λεων *αφελος*

αδελφου & *αδελφου*

Ελεως *αυτου*

Νιδουχα, faith
 the Scholiast of

Lycophron of
Stesichorus.

^o *Lycophron* in
Cassandra.

^p Cited by *Ga-*
llassus *Doctrina*

curiens 14. S. 4.
 in fine.

Chimerissimam, the very Chimera of all Chimeras. For I will be bold (not without some premeditation) to make all these severall observations upon this passage.

First, that this is the first sonne of the reformed Church of *England*, that hath presum'd openly to expound this place, of a *materiall Altar*: Yet not *constantly* neither: For he confesseth, for all his love to this Text, that the *Apostle* ² *may meane there the Lords Table, or the Sacrifice it selfe, which the Lord once offered.* And so a great Scholar indeed of this Church hath expounded it. *For the Altar in the old Testament is by Malachy*

² Pag. 47.

² Bish. Andrew's
notes upon Petron,
p. 7.

called MENSA DOMINI. ² *And of the Table in the New Testament, by the Apostle it is said, HABEMUS ALTARE.* The *Altar* in the old, the *Table* in the *new Testament* (if we will speake with that great personage, properly and Theologically.) And this is the exposition of *Peter Martyr*, mentioned in the *Letter*, which this squeamish Gentleman could by no meanes understand: That as sometimes a *Table* is put for an *Altar*, as in the first of *Malachy*; so sometimes an *Altar* may bee put for a *Table*, as in this *Epistle* to the *Hebrewes*. Than the which solution there may be peradventure a more full, (for the *Crosse of Christ* is more oppositely aim'd at in that Text, than the *holy Table*) but there cannot bee a more plaine and conceivable Answer. And where as it is infer'd, *that then at the least* ³ *S. Paul conceiv'd the name of an Altar neither to bee improper, nor impertinent in the Christian Church;* there is no man
ever

ever made doubt thereof; so as it be taken, as S. Paul takes it, *Metaphorically*, and by way of *Allusion*, but not *materially*, for this *Church-Vtenfill*; which is the thing that lies before us upon the *Carpet* at this time.

Secondly, I do observe, that (*Sedulius* onely excepted) no writer before the beginning of the Reformation, did *literally*, and in the *first* place, but *Allegorically* onely, and in the *second* place of their exposition, by way of *use* (as it were) and *accommodation*, bend this Text to the *Materiall Altar*. So *Theophylact* expounds it, *first*, of the *Tenets and Observations* of the *Christians*; *Remigius* and *Haymo* (who seem to be but two Friars under one hood) of the *bloud of the Passion*; *Anselme*, of *Christ* himself; *Cardinall Contaren*, of the *Passion*: and in the *second* place onely, of the *Eucharist*: making the debauchery of a Christian man, to be the *Service of the Tabernacle*, which hinders him from the worthy participation of this *spirituall Sacrifice*. Which clearly implies a continued *Allegory*.

Thirdly, setting by the *Iesuites* on the one side, as *Salmeron*, the *Rhemists*, *A Lapide*, *Hareus*, *Tirinus*, *Gordon*, and *Menochius* (and *Cajetan*, a kinde of Controversie-man) who expound it point-blank for a *materiall Altar*; and all the *Reformed Expositours*, on the other side, as well *Lutherans* (who minister the Communion upon *Stone-Altars*) as *Calvinists*, who utterly disallow of that exposition; I do observe, that the most learned of all the *Romane Writers*, even sithence the stirring

[Exposit. in loc.

et Iuxta dicitur
congruenter
ita hunc reg
dit ad d. d. d.
mentar. Theo
phil. in locum.
u Remigius,
Haymo, Ansel
mus, Contare
nus. in 13. cap.
ad Hebr.

x Salmeron,
Rhemens. A
Lapide, Hareus,
Tirinus, Go do
nius, Menochius
& Cajet. in 13
c. ad Hebr. 205.
y Illyricus, He
mingius, Strig
lius, Nulla est
grata Deo, nisi
Christus. Eli
us, ara, Qui
luit offitio cri
mina nostra
suo, in locum.

Q

of

of these *Controversies*, do expound it either of *Christ* himself, his *crosse*, or his *profession*; as *Belarmine*, the *Antididagma* of *Coleine*, *Catharinus*, and *Estius*: As you may see more at large in the learned ^a *Bishop*.

^a *Institut. of the Sacram. l. 6. c. 3. p. 406.*

^a *Chrysostomus, Oecumenius, Aquinas, Gorranus, Lyra, in 13. c. ad Hebraeos.*

^b *Fulke's Def. of the Translat. against Gregor. Martia, c. 17.*

Fourthly and lastly, I do observe, that all *Antiquity*, besides these, do not in the exposition of this Text, reflect in any kind upon the *materiall Altar*. ^a *Chrysostom* expounds it of *the things professed here amongst us*; *Oecumenius*, *Symphoies*, the *Tenets*, as it were, of *Christian men*; *Peter Lombard*, of *Christ's Body*; *Aquinas*, of the *Crosse*; *Gorran*, of the *Incarnation*; and *Lyra*, of the *Passion of our Saviour*. Not any one ancient Writer (beside *Sedulius*) that next his heart, as it were, and in his first exposition, did ever touch upon this *materiall Altar*. ^b I do not except *Oecumenius* or *Haymo*, mistaken herein by a learned *Doctour*. And therefore, good *Doctour* (unlesse you mean to turn *Iesuite*) leave off your cracking to your *Novices* of this place, untill you be able to back it with better *Authoritie* then your poore conceptions. For above all indeed *S. Paul* in his *HABEMVS ALTARE* is least of all for your *materiall Altars*.

^c *Reg. 30.*

And behold, he hath not done yet with the *Alt. of State*, but will needs have another bout with it. For ^c although the *Law* and the *Sacrifices thereof* be both abolished, and consequently the form of these *Altars* should be abolished; yet that doth not reach at *their Altar*, which lyeth along the wall, but

but at our Communion-Tables, that are in the Body of the Church or Chancell, as the Jewish Altars stood in the old time. Vah! quantum est sapere! It is an excellent thing to be a judicious Divine! But the King and the Lords do not say that the Jewish Altars are abolished, for us to put other Altars in the body of the Church or Chancell, or for you to fasten them all along the wall; but that the form of such Altars should cease to be erected in any place whatsoever in the English Church.

And having a reasonable guesse how those old Altars under the Law came to be placed in the midst of the Priests Court and outward Temple, to wit, that it was so done by Gods appointment; I pray you, forget not to tell me in your next Book,^d where God, or his blessed Sonne, or the Apostles, or the Fathers after them, or any Councell, or any Canon-Law, or so much as a Popes Bull, hath commanded any Christian Church to set their Altars all along the wall? But I shall have occasion to tell you many things more then you know, about that particular, in the last Section.

For a full Answer to this Quillet, I do reade in Antiquitie that the form and situation of the holy Table in the Christian Church, was not exemplified from the ^e Square Altars, but from the ^f long Table of the Shew-bread, which stood in the Temple. And if we can make good our fashion and situation according to this pattern we saw in the Mount, we care not how Altars stood

d Your needlesse and superstitious walls, which you have erected without commission, Jewel. Def. of the Apol part. 3 pag. 315.

e Exod. 27. 1. And thou shalt make an Altar of Shittim wood; five cubits long, and five cubits broad.

f Exod. 25. 23. Thou shalt make a Table of Shittim wood; two cubits shall be the length thereof, and a cubit the breadth thereof.

either in the *Jewish* or *Popish* Church; our *holy Tables* being quite of another race, and no descendants from any of them. One *Benjamin* a *Jew* fell upon *Isidorus Pelusiota*, (a reverend Prelate, as ancient very neare as *S. Chrysostom*) and charged him with the boldnesse of this new *Oblation* and *Sacrifice of Bread* (as he term'd it) invented by the *Christian Church*, without any pattern or precedent from her Mother the *Synagogue*. To whom the ancient Father returns this answer; That there were two *Oblations* in the *Synagogue*: The one upon an *Altar*, ἐν ὠλάῃ, in the *outward Court*, perform'd in *bloud* and *streaming vapours*, and *visible* to all: The other was upon a *Table*, perform'd in *Bread*, ἰσω, *within the Temple*, hid from the *Understanding* of the *old*, and reserved for the *Faith* of the *new people*. And of those former (saith he) thou art one thy self, that couldst not see the truth of this *Mystery*, hid so long in the *Law*, and revealed so clearly to us in the *Gospel*. It will be long yer you will bring us so clear and ancient an *extraction* for the form and fashion of the *Altars* in *Christianitie*. ^h Yea but (say you) *this Table was not made to cat upon*. The figure indeed was nor, but the ⁱ *verity* was, that is, *the verity then hid, but now revealed*. And yet *David*, though no *Priest*, did eat of that which was upon it; to let us know, that *omnes justi Sacerdotalem habent ordinem*. All we that are justified in *Christ*, have a *Priestly interest* in *this holy Bread*, saith ^k *Irenaus*. *Dauids eating was a figure that the meat of the Priest should one day be improved to be the meat of the people: Because all the*

Ἦ ἰσω ἐν ἱε-
ροῦ ἡ δ' αὖτε, ἢ
τοῦ πύλου α-
διαφοῦρα αὖ-
τις. Ἰσίδωρος
Πελοῦσιος
lib 1. Epist. 401.

h pag 35.

Ἦ ἐν τοῦ νο-
μοῦ κροττομένη,
καὶ νῦν δεδωκε-
μένη ἀληθινά.
Ἰσίδωρος, Πελοῦσιος
ep. 401.

k Irenaus, l. 4.
c 20.

children of the Church are perfect Priests; By reason
 that we are anointed unto a holy Priesthood, offering
 up our selves as spiritual Sacrifices to Almighty God.
 This Type teaching us thus much, that one day in the
 Body of Christ, food should be provided for true Be-
 lievers, saith S.^r Ambrose most excellently. So that
 there is just that difference betweene the Shew-bread
 and the Body of Christ in the Sacrament, as there is
 between the shadow and the body, the representation
 and the verity, the patterns of future things, and the
 things themselves prefigured by these patterns, saith
 S.^m Hierome. And so said ⁿ Origen long before;
 The Commemoration and Remembrance of the 12
 Tribes by those 12 Loaves, doth relate to those words
 of our Saviour, Do this in remembrance of me.
 And therefore if you mark well these mysteries of the
 Church, you shalbe enabled to observe the truth of the
 Gospell in the dark mysts and Riddles of the Law: I
 will adde to these and other Testimonies of the
 most ancient Fathers (which you shall by and by
 find in the Margin) the conceits of two Jewish Rab-
 bins, somewhat tending to our purpose. Ezek. 4:
 22. it is thus written, And he said unto me, This is the
 Table before the LORD: Meaning (without doubt)
 the Altar of Incense. The Question then grows;
 why the Altar is here called a Table; I have heard
 this given as a Reason of it, saith ^o R. Shelomo, That
 at this day the Table performs what the Altar was
 wont to do. R. Iohanan and R. Eliezer give the
 like reason That while the Temple stood, the Altar
 of God but sithence the destruction thereof, the Table
 of a man, is become the place of Sacrifice and propi-

¹ Ambros. in 6.

^c Luc. Sacerdo-

talem cibum

ad usum trans-

itarum popu-

lorum—de-

monstrante ty-

po, quod Chri-

sti corpore ci-

bis fidelium

pararetur.

^m Hier. in Ep.

ad Tit. c. 1. &

in Ezek. c. 44.

ⁿ Origen super

Levit. Hom. 43.

fol. 82.

^o Vilalpand, in

Ezek. 4 c. 31.

tiation. But I leave these *Rabbies* to *Rabbi Caſp*'s conſideration, whether he ſhall reject them, for their concept of the *Table*, or let them paſſe on, for maintaining the *Sacrifice*. However, to conclude this point, I finde the *P* *Ieſuits* themſelves of Opinion, that the *Table of the Temple*, was the true Type and prefiguration of the *Communion-Table*. And no great wonder they are of that concept, conſidering that *Hymne* inſerted in the Body of the *Maſſe*:

*Sacerdotes ſancti incenſum
et panem offerunt Domino.*

That is,

*The holy Priests from thence
Offer bread and incenſe.*

And therefore we have borrowed nothing at all from the *ſquare Altars* of the Law; but leave that form to the *Papiſts*, requir'd of them in their *Canons*: but the onely *Vrenſill* we relate unto, is the *Long-square Table* of the *Incenſe*.

Yet will not this man be got off by any means from the *King* and the *Counſell*. 'He ſaith, that a *ſmall meaſure of underſtanding* is ſufficient to avoid offence at an *Altar* (howbeit he prayeth heartily to God, there may be but ſuch a meaſure found in *Kings* and *Biſhops houſes*; of which he either is over-carefull, or hath a very baſe conceit) and that they have had now 80 yeares to become better edified towards *Altars*. Laſtly, if that they ſtill continue ſcandalized thereat, they are rather *Head-ſtrong*, then *ſtrong enough*, as was ſaid of the *Puritans* in the *Conference at Hampton-Court*. The

Puritans

p *Cornel. A*
Lapide in 9. ad
Hebr. Villalpand
ubi ſuprà *Rabi-*
ra in *Ezek.* 41.
22. *Barrard.*
Harmon. Tom. 2
A. 3. c. 20. So
likewiſe *Dam.*
de *Fid. Orthod.*
l. 4. c. 14. *Hieron*
in 1. *Malach.*
Rupertus in
Mal. 1. *Cyrill.*
Catech. Myſt.
Cat. 4. agreeing
with the other
Fathers.
q In *Canone*
Miſſe.
r *Suarez* in *ter-*
tiam part.

f *Pag. 31.*

c.

Parliament mov'd then for an *Abrogation*; those that are scandalized with your *new Altars*, move only for a *Confirmation* of the ecclesiasticall Laws, and the practice of them, as they have been these last fourscore yeares generally executed. So that your quotation of that *Conference*, is a fine *new Nothing*. The *Act of Counsell* made for this *Reformation*, doth say peremptorily: in two severall places, *That the form of a Table shall more move the simple from the Superstitious Opinions of the Popish Masse*, and *that this Superstitious Opinion is more holden in the minds of the simple and ignorant, by the form of an Altar, then of a Table*. And therefore they did not intend to make a provision to prevent this inconvenience in the Church of *England* for fourscore yeares onely, but for ever. And accordingly they went to work, caus'd their *Liturgie* to be mended in this particular, the word *Altar* to be left out, the word *Table* to be put in, in their *Rubricks* for that purpose. Nor rested they there, but confirmed this *corrected Liturgie* by *Act of Parliament*, *revived againe by another *Act of Parliament*, confirmed by the *Proclamation* of the late *King* of famous Memory, which was revived (with his other *Proclamations*) by his most excellent Majesty, in the very beginning of his happie Reign. And what is the *son of your father*, to dare to offer limitation of time to a Law so absolute and *Authenticall*?

But * this Counsell order doth not appeare to have beene transmitted to any other *Diocese* beside
Bishop

*t In the first
and third Rea-
son, Act. &
Mon. part. 2. p.
700.*

*u 5. & 6. Ed.
6. c. 1.
x 1. Eliz. c. 2.
y Before our or-
dinary books of
Common Pray-
er.*

z Pag. 321

Bishop Ridley's. This Quiblet is grounded upon a mere Errour of the Printer, by not putting a Period where he should, and putting it where he should not. The words, rightly pointed, run thus, Anno 1550. other Letters (not a Letter) likewise were sent for the taking down of Altars in Churches, and setting up the Tables in stead of the same. And here the full point should be. Vnto Nicolas Ridley made Bishop of London in Boners place, (Here is a Period in the new, but a Comma onely in the old Book) the Copie and contents of the Kings Letters, are these, as followeth. So that Letters were written to all; but Iohn Fox (having accessse to the Bishop of Londons Registry) prints onely the Copie of those which were sent to Bishop Ridley. So that this is a subtiltie indeed, a subtiltie in Print, as they use to say. But the next is more grosse and down-right: That he saith, that both parties that strove about the placing of their Tables, in Bishop Ridley's Visitation, were left to follow their own affections, and the thing left at large, and not determined.

There fell out about the yeare 1605, a great Controversie between M. Broughton and M. Aynsworth, that troubled all the Diers in Amsterdam, Whether the lining of Aarons Ephod was blue, or sea-water-green. And^a M. Aynsworth, poore man, was put to print a large Apologie in that businesse. But had the Question been of the colour of this Tale told here by D. Coal, it might have been resolved in one word; It is a blue and perfect

*a A Book call'd
Certaine Que-
stions, printed
1605.*

fect *blue Tales*. For Bishop Ridley there resolves these Questionists, That the *Situation* most conformable to *Scripture*, to the usage of the *Apostles*, to the *Primitive Church*, to the *Kings proceedings*, was, not to lay the *holy Table* all along the wall, (and therefore in *Pauls Church* he brake downe the wall standing then by the high Altars side) nor to lay it onely in the right form of a Table (as this ^b *mus Ponticus*, as he said of *Marcion*, this nibbler at all Quotations, doth mis-recite the Text) but to lay it in the form of a right Table, that is a long Table; or, as your own ^c *Index* doth interpret the word, not *Altarwise*, but as a Table. So that by this impudencie of yours, which puts us to this narrow search, we have met with two particulars very pertinent to the present dispute. First, that upon the taking down of the Altar, the Table is not directed to be set up in the place where the Altar stood, ^d but in some convenient part of the Chancell: That's the first. And secondly, that the meaning of the *Kings proceedings* (better known to this Bishop, then to you) was, that the * Table should not be placed and disposed Altar-wise, which is the Question now before us.

Soon after, D. Coal begins to relent, and could finde in his heart to bestow half a *Vicaridge* upon the Writer of the Letter, for saying, That in the old Testament one and the same thing may be call'd an Altar in respect of what is there offered unto God, and a Table in respect of what is there (as he hath it) participated by men. See what it is to put a man into a peevish humour!

R

¶ Velle

b Quis tam comes for mus Ponticus, quā qui Evangelia corrote? Tertullian. adversus Marcionem, l. 1. c. 1.
c See the Index in the word Ridley.

d In the Letter of the R. and Counsell to Bishop Ridley, At. & Mon. part. 2. p. 699.
* Ibid p 700. col. 2.

c pag. 33.

f Marcial. Epig.
l. 5. ep. 84.

^f Velle tuum nolo, Dindyme, nolle volo.

g In Theo-
phrast. *Sed*
argueas.

h Theophrast.
sed argueas.

i *Ἡ δὲ ἱστορία*
ἔργων, Philo-
strat. de vita
Apoll. l. 8. p. 402
k *Plautus in*
Militæ, Act. 3.
Sc. 1.

l 1 Sam. 9. v. 15
22, 23.

m 1 Cor. 9. 13.

n *Institut. of*
the Sacram. l.
6. 65. p. 465.

Now I would not give the *Writer* a Peaf-cod for that distinction, nor do I beleieve he ever dream't of it. He said, that an *Altar* might be call'd a *Table*, in what was *Thence* (not *there*) participated by *men*. For it is a thing notoriously known (saith ^e Casaubon) that *Feasts* heretofore were wont to accompany all solemn *Sacrifices*. And that they did eat their good *Cheer*, not upon, but from the *Altars*. And so saith ^h Theophrastus, that they did first *devote*, offer up their *Sacrifices*, and then *as a dinner*, lay it on in entertainments. But if they did the one, then necessarily the other. For if I did *Sacrifice*, then surely I did eat, saith ⁱ Apollonius Tyanens in his *Apologie to Domitian*. The first they did at the *Altar*, the second at their *houses*. ^k *Sacrificant? Me ad se ad prandium vocant*. They never offer a *Sacrifice*, saith the *Parasite*, but they invite me to dinner to their *houses*. And this custome was no stranger to the people of God. For so we ^l reade, that *Samuel* did blesse the peoples *Sacrifice* in the high place, but *Feasted* his strangers with his portion of that *Sacrifice* in his own *Parlour*. ^m So they that wait upon the *Altar*, are partakers with the *Altar*.

And because their provision came from the *Lords Altar*, as from a rich and plenteous *Table*, this *Altar* was sometimes figuratively & improperly called a *Table*. For otherwise (if we speak properly) ⁿ tell us where it was ever known, that any *Altar* was ordained for eating and drinking, saith a reverend *Prelate*. And for this *Altar* you aime at, *This is the*

the way to correct the Son of God, who said not, Take this and offer it, as upon an Altar, but, Take this and eat it, as from a Table, saith another of our^o Prelates. ¶ Christ was given for us in the Sacrifice, to us in the Sacrament. There, per modum Victimæ, by way of Offering; Here, per modo Epuli, by way of Banqueting: saith a third. And to Banqueting, a Table relates more literally and properly then an Altar. The Fathers Altar of Oblations which you finde in the 1 Letter, is but an Altar of Allusion, as the Levites likewise are, which in the ancient Fathers, are made to attend the foresaid Altar. That Altar of Praise and Thanksgiving, which the Act of Councell approves of, is a Metaphoricall Altar, all made of Notions, as the Sacrifices also are, that fume on that Altar. All these are but airy Altars, built up of the Metaphors and Figurative speeches of the ancient Fathers; resembling in composition that Altar of 2 Dosia des, 3 Claud. 4 adias. ad aras Dosia de. Luter. Pa- ris. 1619. p. 127. 5 Liceti Encycloped. ad aram Nonar. Terri- geneæ, Patav. 1630.

1 Aeneas Terrigena,

Μῆτι Τελχέρι δίδδοις,
Μῆτι Ἀλφειὸς πυγάρῃσι βάλαις,

made neither of Gold nor Silver, nor any other solid matter, but of the sublime Conceptions of those igerē encyrtar, those Grand-children of the heaven, the nine Muses. Lastly, such another Altar, for the Materialities thereof, as that of 2 Publicius Optatianus, which thus describes it self,

Non caute durā me poluuit artifex;

R 2

Excisa

3 Liceti Encycloped. ad aram Pythiam, 1630.

*Excisa non sum rupe montis albidī;
Me metra pangunt de Camanarum modis.*

That is,

*No Mason hew'd me out of Rocky vein;
Nor put I Carpenter to sweat or pain:
But made I stand of Muses gentle strain.*

And therefore, gentle *Doctour*, you have (for all your boasting) found no *Altar of Stone*, no *Altar of Timber*, no *Altar* that can lie along the *Wall*, and consequently, no proof in the *Letter* for the *situation* of your *Altar*.

u Pag. 55.

I but another and a worseⁿ Conclusion would soon follow upon this *Doctrin*e, [*That Communion is an Action most proper for a Table*] which is, *That men would think it necessary to sit at the Communion*. It is (I perceive) the *Act of Counsell*, that still you are offended at. For so it speaks indeed; *If we come to feed upon him spiritually and to eat his body, and spiritually to drink his blood, which is the use of the Lords Supper; then no man can deny, but the form of a Table is more meet for the Lords Boord, then the form of an Altar*. If you were a Scholar, you would have been ashamed to write this Divinitie. There can be no question made, but that for a certaine time, the *Ajz'mus*, and the *Lords Supper* were eaten at the same *Table*, and (for ought appears in any Antiquitie) in the same^x posture: And yet was it a pious and religious Celebration. Our Church and State are more cautious in their expressions, then this poore *Doctour*: *And in our doings*

x Vtraq; coena
jungebatur,
Baron. Annal.
tom. 1. pag. 336.
which he clearly
proves out of
Chrys. in 1. Cor.
Hom. 27. in the
beginning thereof.
y Pref. of Cere-
mon. in the booke
of Common
Prayers.

doings we condemn no other Nation, nor prescribe ² *any thing but to our own people onely. For we think it convenient, that every Countrey should use such Ceremonies, as they shall think best. For ² to sit, stand, kneel, or walk, be not of the substance of the Sacrament.*

Nor doth the Church of Rome absolutely condemn this Ceremony of Sitting: Or else it would recall that ^a *Mandate or Maundie of the Benedictines*, which testifies, that they (at the least one day in the yeere) do receive the Sacraments sitting. And this custome mounts higher then S. *Benedict*; even to ^b S. *Austins* time: Who affirms nonnullos probabilem quandam rationem delectasse, that not Monks onely, but some other kinde of men, were pleas'd with a specious reason, upon that peculiar day of the yeare, wherein our Saviour administred the Supper, to receive the body and bloud of Christ presently upon their ordinarie repast, as a more notable commemoration of that first Supper. Which must be in their private houses, & mensa communi, upon their ordinary Table, as ^c *Mornay* observes: Although it be true what the ^d *Cardinall Peron* coldly replies, that S. *Austin*, in those words, doth not deny but this might be done in the Church, and upon an Altar, and inclines, as to the better opinion, to have this Sacrament received by all men Fasting. But the *Cardinall* there doth clearly affirm, that the *Apostles* omitted no due reverence, or (as he calls it) *agapise Chrestienne* pour la celebration de l'Eucharistie, *Card du peron, du S. Sacram. l. 3. c. 12. p. 872.* b *Ep. 118, ad Ianuar.* c *De Sacram. l. 4. c. 7.* d *Vbi supra, p. 872.*

2. Suarez, in tertiam part. a. C. 10. Mandatum, of the Authentie appointed to be sung at this Ceremony of washing one anothers feet; Mandatum novum do vobis. Andreas Quercetan, Notu ad vitam S. Odonia. Vide Lib. Statutorum Ordinis Casal. Benedicti Titulo, de Mandato, five Ablutione pedum. And so Synod. Aquisgrā Can. 20. In cena Domini pedes fratrum post lavacrum Abbas lavet & osculetur. And so the word is used in Chronico Casim. l. 2. c. 85. And how it is used now, you may learn frō a late Cardinall, Par une Collation, que l'on fait, dans le Chapitre des Moyennes à l'imitation des anciennes Agapes de l'E.

2 De Oratione,
c. 12.

f Plutarch. in
Numa, & in
Rom. Question.

g Quatrain. 4.
Adore assis,
comme le Grec
ordonne, &c.
Tertull. makes
it a common po-
sture for all pa-
gans. Porro
cum perinde
faciant Natio-
nes adoratis
figillaribus suis
residendo, L. de
Oratione, c. 12.
k Vide Fabri
Pibraci Tetra-
sticha, p. 6.

i In his Re-
plique, c. 19.

ration of Christ, although they sate with him at the Table: and brings a passage out of ^c Tertul-
lian, to prove that some of the ancient Christians
did adore Sitting; and maintained their Ceremony,
with a place out of the book of Hermes, call'd the
Pastor. Which position of theirs although (as
the Cardinall notes) Tertullian doth not blame,
for being an imitation of the Pagans; yet surely
he doth not there commend those Ancients, no
more then I do this Ceremony in our modern
and Neighbour Christians; but spare to censure
them, as I hope they will do us, in matters of
this nature. And sure it is, that (as the Cardinall
there observes) all the old Romans, by an expresse
Law of ^f Numa Pompilius, were required to wor-
ship their gods sitting. He proves the same to be
the custome of the Greeks also, by an old Qua-
train of the Sieur de ^g Pibrac. Which I will not
set down in French, as the Cardinall hath it; but
as I find it translated into Greek by Florence Chri-
stian, 1584.

h Εἰς τὸν ἰδούον ἐν τῷ χαίρει Οὐδε
Τὰς αὖθις δόοντων ἔλυσεν πικρὰν αἰσιν.
Χαίρει βεβαίως κνὲς ἀποκρινόμενος.
Κίαν δὲ τοῖον μὲν αὖ καὶ αὖθις ἰδοῖ.

That is,

Worship God sitting, as the Greeks have us'd;
Running Devotion he cannot indure;
But will be serv'd with a Heart firm and sure;
Which Heart is onely by himself infused.

Now although (as ⁱ Mounseieur Moulin returns it
well upon the Cardinall) the Apostles of Christ
were

were not to learn *Ceremonies* out of the *Laws* of *Numa*, or the *Quatrains* of *Pibrac*; yet may we herein learn some modesty out of *Papists* themselves, Not to conclude the *Ceremonies* of so many Neighbouring *Protestants*, as altogether *unchristian*; which this *Doctor* for want of *learning*, or *charity*, or both, endeavours to do in this place.

But for our ^k *Kneeling in the Church of England*, ^{k Archb. Whit-}
 at our receiving of this blessed Sacrament; it is ap- ^{gists Answer to}
 pointed, either for a signification of the humble and ^{the Admoni-}
 gratefull acknowledgement of the Benefits of *Christ*, ^{tion, p. 100.}
 given to the worthy receiver; or rather because it is
 administred in our Church with a most effectuall
Prayer and Thanksgiving. The body of our Lord
Jesus Christ, which is given for thee, pre-
 serve thy body and soul, &c. The blood of our
 Lord *Jesus Christ*, &c. preserve thy body
 and soul to everlasting life. Drink this in
 remembrance that *Christs* blood was shed for
 thee, and be thankfull. Now he must have a
 knee of a Camel, and heart of Oake, that will not
 bow himself, and after the manner of adoration and
 worship, say, *Amen*, (as *S. Cyrill* speaks) to so pa-
 theticall a Prayer and Thanksgiving, made by
 the Minister unto God in his behalf. And this
 is a powerfull Argument indeed for conformitie in
 this point; with the which I have seen some *Lei-*
cester-shire-people of good sort, that had been
 refractory for a long time, satisfied in an instant
 by

Ι ΚΥΡΡΩΝ Χ
 ΤΟΥΤΟΥ ΤΟΥ
 ΚΑΛΩΣΤΟΣ ΧΙΟΣ
 ΒΑΘΜΑΤΟΣ ΛΕ-
 ΓΩΝ ΤΟ ΑΜΕΝ.
 Cyrill. Hierosol.
 Carech. vyflag.
 Cat. 5.

in Archb. Whig-
gists Answer to the Ad-
monition, p. 99.

by the *Bishop* of the *Diocese*, being very sory they had not observed so much before, That in the Church of *England*, our whole act of *Receiving* is accompanied in every part with the act of *Praying* and *Thanksgiving*.^m However it behooveth humble and meek spirits in such indifferent matters to submit themselves to the Order of the Church, appointed by lawfull Authority. And as long as our *Liturgie* hath the honour and repute given thereunto, which it so well deserves, there is little feare, that the people wil clap them down upon their Breech about our holy Table: It being no posture used in this Church to say *Amen*, to such Divine raptures and ejaculations. Beside that, throughout all the *Diocese* I live in (being no small part of the Kingdome) there is (whether the *Epistoler* likes it or no) *Rails* and *Barricadoes* to keep the people from all irreverences in that kinde. But the generall Rule in this case, is that which is set down in the Articles of the *Dutch Church in London* (allowed by *Beza* himself and divers others)

n Archb. Whig-
gists Defence of
the Answer to
the Admonition.
p. 87.

ⁿ That every private mans judgement in these circumstances is not to be respected. But what is profitable to edifie, what is not, is not to be determined by the judgement of the common people, nor of some one man, but (as I have said at large heretofore) of those that have the chief care and government in the Church. And so was it well done by the Reformed Church in *Poland*, first by *Monitions*, in the year 1573. and then by *Sanctions*, in the year 1583. Ne inusu sit, that the usual receiving of the *Communion* in those parts, should not be by sitting round about

about the *Table*. (A Ceremonie which some of the *Brethren*, as they call them, had brought into those parts, either from *Iohn Alasco*, their country-man, or from other *Reformed Churches*, as might be (the commerce of these three Nations considered) from the *Low-countries*, or the Church of ° *Scotland*, where this posture of sitting was Synodically established from the very beginning of the *Reformation*.) It was well done of them, I say, to reform it; but very ill done of you to steal this *Coal* from the *Altar of Damasco*, and never say so much as, *I thank you, good Gaffer*, or deliver it us cleanly as you found it. And yet it is not; considering you confesse the *Thefts* in the Title of your Book, calling it ingeniously, *A COAL FROM THE ALTAR*.

o Lib. Disciplina
Eccles. Scot.
edit. 1560.

Yet I would you had spar'd to abuse that grave *Synod*, to make them say peremptorily, *Hac ceremonia Ecclesiis Christianis non est usitata*, especially as you turn it to English, thus ^p this Ceremony ^p pag. 36. is a thing not used in the Christian Church: And so put the reformed Churches to fall together by the eares one with another, and many of them to become odious in the Christian Church. Which (God he knoweth) is far from either the words or meaning of that *Synod*. For their words are these, *Hac ceremonia, licet cum cateris libera, &c.* This Ceremony, however in its own nature free and indifferent, as the rest of the Ceremonies, &c. Which sweetens the Case very much. And then for their meaning; They do not say, it is a thing not used in the Christian Church. This is your *fingering*
S and

and corruption. But they say; it is not used in these Christian and Evangelicall Churches, nostri consensûs, which agreed with them in Articles of confession. They condemn no other Nations, no more then the Church of England doth. And is this the part of a judicious Divine, to corrupt a passage in a Sectary or Puritan, who will be sure (without any mercie) to send Hue and Cry after you over all the Countrey? Surely the man hath been instructed by Chrysostom in a Plantus.

3^o In Bacchide.

Improbis cum improbus sit, harpaget, furibus furatur quod queat.

He is resolv'd to put some knaverie upon the knave himself, and to steal from the Stealer what he can. For indeed (to come to the second point) both the Coal and the Altar are quite mistaken, to think that the Synod did ever say, that this Ceremony was brought in, or used by the modern Arians. It is very well known that John A. lasco, who maintained the Ceremonie of sitting, in a little Book published here in England in K. Edwards dayes, was settled in Poland, and (by the means of his Noble bloud and kindred) in great favour with his Prince, in the year 1557. which is long before either of these two Synods. And all that either of the Synods say in dislike of the Ceremonie, is this; That it is *Arianis cum Domino pari solio se collocantibus propria*: A thing fitter for the Arians, who by their Doctrine and Tenets, plac'd themselves cheek by jowl with the Son of God, then for devout and humble Christians, compassed about with Neighbours so fundamentally

7 Call'd, Forma
& ratio totius
Eccles. Mini-
sterii, &c.
1 Nolut com-
mittere, quin
te nunc certio-
rem facerem.
de successu re-
rum magnifici
Domini Io-
annis à Lasco
in Polonia,
Cracoviz, 19.
Feb. 1557. Vien-
horum. Calvi-
zo, Calv. Ep.
p. 194.

tally hereticall. I could say that here in *England*, this worse conclusion of the *Doctors*, To desire to sit at the Communion, is more to be feared from the Opposers of our *Liturgie*, who brag of their *Cosinship* and *Coheirship* with *Christ*, then from us who are ready to live and die in defence of the same. And the *Altar* at the last espied this to be the meaning of the *Synod*, that this *Sitting* was proper to the *Arians*, not by *usage*, but *secundū principia doctrinae suae*, as an Inference easily drawn from the Principles of their Doctrine. Howbeit the *Coal* was resolv'd to wink at it in his *Author*, and to speak big words, (though beside the *Cushion*, and against all truth of *History*) that it was brought in at the first by the modern *Arians*: His *Author* telling him in the same Page, that it was published in the Book of *Scottish discipline*, Anno 1560. and my self having shewed by a Testimony beyond all exception, that it was preached in *Poland* three year before that, by *John Alaseo*.

And then your *Principles* were they true (as the one of them is false; For there was never any *Altar* erected in the *Temple*, but to sacrifice upon, nor ever any man read in divine or humane learning, that denied *Incense* to be a *Mincha*, and kind of *Sacrifice*) the conclusion could not come within a league of us. For we, who extract our selves (as I told you before) from that *Table* in the *Temple*, do desire to eat in no other manner, then as the *Priests*, and as *David*, our *Types*, did eat before us. We do not desire to eat upon, which is but

It suiteth not with a Co-heir with Christ, to kneel at the Table, *Abridgement of Lincolnshire*, p. 61. u *Altar*. *Damasius*. p. 732.

x *Altare & Sacrificium Relativa sunt*, *Beil. de Missa*, l. 1. c. 2. So he, and truly, *Bish. of Dur.* l. 6. c. 5. y It is called *Mincha* in the *Hebr.* & translated *Sacrificium* by *Hierom.* *Numb.* 16. 15. *Nadab* and *Abihu* are said to offer *duum*, by *Ioseph. Antiq.* l. 3. c. 10 and *Ruffinus* translates it *Victimas*. And some were of opinion, that all sacrifices were perfected upon the *Altar* of *Incense*, according to *Heb.* 9. 6. *Psalm* in 41. Ezek.

your foolish Inference, but to eat from the *holy Table*. And that all the *faithfull* may do in *verity*, what *David* and the *Priests* did before in a *representation*, I have shewed already out of the ancient Fathers. Nor are we so unreasonably tyed to one *Table*, but if the ² woman were driven to the desert, we could be content with the *green Grasse*. But in that case, the *Grasse* should be unto us in stead of a *Table*; it should not be in stead of an *Altar*. I do not love *καμπάνη τῆς μυστηρίας* (as ² *Gregory Nazianzen* calls it) to break jests in these high *Mysteries*. Otherwise, I could tell you that unhappy Inferences may be made out of your *Tenets*, as well as out of those of the *Arians*. That no place will serve your turn to eat upon, but *Altars*, appropriated by all Learning humane and divine to ^b God alone. Well, if you will needs be snapping at the *Meats* of the *Gods*, ^c *Menippus* will tell you that you must be content to fare as they do, upon *Bloud*, *Vapours* and *Frankincense*. This *Menippus* saith. For mine own part, I shall onely desire to know of you, a *judicious Divine*, what may be the meaning of an odde word used by *Aristotle* in his *Ethicks*, to wit, ^d *βαρυστόμαχος*. Because I was told it signifieth two things, a *scurrilous Railer* at men in place, and a *Snatcher of Meats* from the holy *Altars*.

Yea, but he doth set down at large out of the *Act of Council*, with what *indifferency* these names of *Table*, *Boord*, & *Altar* have been used before, and may be used for the present. He doth indeed and with

² Defense of
³ C. 2. p. 256.

^a Orat. contra
Julian.

^b Altare soli
Deo vero rite
potest erigi,
Beil. de Missa;
l. 1. c. 2. ex
August. l. 20. contr.
Faust. c. 21.

^c Μένιππος δὲ
ἡδονὰς στήναι
τοῖς θεοῖς ἐν τῇ
δοσι καὶ ἡδονὰς
αὐτῶν καὶ τῶν ἀ-
νθρώπων, *Lucian. de scā-*
ra Menippo.
^d *Ethic. l. 4.*
9. 14.

² Pag. 38.

with a great deal of *ingenuitie*, if you mark it. For the Question being made by some of his humour that would have the *Altars* stand, because the Book of *Common Prayer* (meaning the Book *before it was reformed*) did mention an *Altar*; the *Lords* (amongst whom Archbishop *Cranmer* was a chief) were put to this *Apologie*; That the Book intended no *Table*, or *Altar*, formally, but a certain *Thing* (as they there call it) whereupon the *Lords Supper* was administered. This *Thing* had no *figuration* at all prescribed unto it in that *Book*: But so far forth, as the *Lords Supper* is there ministered, though it be upon an *Altar*, it calleth the said *Altar*; a *Table*; and *The Lords Boord*; but so far as the holy *Communion* is distributed with the *Sacrifice of Lauds and Thanksgiving*, though it be a *Table*, it calleth the said *Table*, an *Altar*. And therefore in so much as the *distribution* of the *Lords Supper* in both kinds, is a *reall and sensible Action*, it is a *reall and sensible Table*: But because the *Lauds and Thanksgivings* are by all *Divines* acknowledged to be a *Metaphoricall and improper Sacrifice*, it is but a *Metaphoricall and improper Altar*. And to call it an *Altar* in that sense, you know the *Letter* doth every where allow. But heark you, Sir; it makes no matter for the *Letter*. I pray you, tell me in my care, What *Book* is it that calls it an *Altar*? and for what *Book* do the *Lords* apologize in this place? If it be for the *Book* of 1549, ^f *ὁ ἅγιος*, that's *vanisht*, and we have nothing to do with it. And you are a very *Coat*, that is, a *thing that*

f Ratio quidem hercle apparet: Argentum ὁ ἅγιος, Plaut. in Trin. Act. 2. Sc. 4.

g pag. 37.

h In his Preface.

i Hooker, Eccl. Polit. l. 4. diff. 14. p. 165.

k pag. 39.

cannot blush, to say that that *Book*, or any thing spoken of that *Book*, alloweth you to call the *holy Table* an *Altar* for the present. Your tongue for the present ought to speak, as the present *Book* and *Law* speaks it unto you; and that is, as you your self confesse, & *The Lords boord onely*. And when men in their *nominations* of things do vary from the *Law*, which is the Quintessence of *Reason*, they do it in a humour, which is the Quintessence of *Fansy*. Nor is there any way possible of peace and quietness, unless the probable voice of every entire *Societie* or *Body* politick, over-rule all private of like nature in that *Body*, saith M.^h Hooker.

But we have been all this while mistaken in the Cause of this *Change* of *Liturgies*, which the *Letter* so much stands upon. For the *Letter* supposeth, as the *Act of Counsell* and *K. Edwards Mandate* do, that the *Altars* themselves were put out of our Churches, and their names out of our *Liturgie*, to comply with the godly considerations of some that had taken them down already, and to root out *superstitious Opinions*, more holden in the mindes of the simple and ignorant by the form of an *Altar*. And men did the rather believe it so, because a *Divine*, very neare as judicious as *D. Coal*, seems to be of that opinion, when he saith, that ⁱ our Churches were purged of things, which indeed were burdensome to the people, or to the simple offensive and scandalous. But the matter is *Kim Kam* to all that we have conceived. For it was indeed an offence against our *Liturgie* ^k conceived by *John Calvin* (a poore Minister at the foot of the *Alpes*, who died in

Books

Books and all worth very neare ¹ 40 l^r Sterling) that caused the *King of England*, the *Convocation*, the *Lords spirituall and temporall*, and all the *Commonaltie*, to make that Change in the *Book of Common Prayer*. And is it even so? Why then, gentle Readers,

^m *Assen parate, et accipietis auream fabulam*; make ready your Bread and Cheese, for my life on it, you shall heare a *Winter-Tale*.

ⁿ *It seems that Bucer had informed Calvin of the Condition of this Church, and the publick Liturgie thereof; and thereupon he wrote to the Duke of Somerset, who was then Protector, Epistola ad Bucerum.*

And is this to look unto the *Story of those Times*? It seems unto me that this *Epistle to Bucer* hath no *Date* at all, and if we give it a *Date* from the *Printers placing of the Letter*, (which is your childish and erroneous *Criticisme*) you shall finde it between *November 19, 1548*, and *January 16, 1549*, and consequently before the publishing of the first *Liturgie*, which was *March 7, 1549*. And so it must needs be. For *Calvin*

^o saith in that *Letter*, that there was *Cessation of Armes* between *France and England*, and with't that some course might be taken for a *solid Peace*.

^p Now the *Commissioners* were met to conclude that *Peace*, *24 of March, 1549*. And therefore the *Letter* was written before that. And to strike this seeming of yours dead in the nest; ^q *Peter Alexander* writes his *Letter to Bucer* (as yet at *Stratford-burgh*) to invite him to *England*, of the very same *Date* with the *Commission of the French Treaty*, *24 of March, 1549*, and tells him for news, that in

¹ See his last Will, in his list, set forth by Beza, p. 12.

^m Assen parate & accipe auream fabulam: fabulas imò, Plin. Calvisio, Ep. lib. 2. ep. 20. n. Pag. 39.

^o Rumor est vobis esse à Gallis inducias: utinam & firmæ pacis ratio iniri possit! Calv. ep. p. 81. p. Tillet le Gieff. Recueil de Traittez, pag. 410. & Tillet l' Eveq. Chroniq. p. 157.

^q Veni igitur quàm citissime poteris, vir omnium desideratissime, Per. Alex. Dat. Lamb. 24. Mart. 1549. inter M. Bucer's opera Anglic. p. 191.

the

the Parliament then sitting, *Miss a Papistica missa sunt ad novos Monachos Germania*, the Popish Missal was dismiss'd to the new Monks in Germanie, by the first approbation of our first Liturgie in that Parliament. See then how well you look't into the stories of the time. You make Bucer, before ever he came hither, to inform Calvin of the condition of this Church, and the publick Liturgie thereof, before the Liturgie was penn'd and approv'd in Parliament. But I will endeavour to give this undated Letter a truer Date. ^r Archbishop Cranmer writes for Bucer to come over, 2^o Octob. 1549. He desir'd Calvin (who was no doubt a Polypragmon, and made his Letters to fly to all the Princes in the world, that did but look towards a Reformation) to write by him to the Protector, and to perswade him to a serious Reformation in generall. Calvin in this Letter, tell's him he had written to the Protector a Letter (not the Letter Printed, bearing ^r Date two yeares before) and bids him if he could procure Audience (a signe he had not been here as yet) deal with him roundly himself, and take heed of his old fault (as he terms that most admired prudence and wisdom of that learned man) to be ever inclining, *mediis Consiliis*, to peaceable and moderate Advices. And this Letter must be written unto him about the Spring, 1549, when he was ready to come for England. Where we finde he was safely arrived, and repos'd himself at Canterbury in June following. Now although he had considered of the Book of Common Prayers before,

^r Inter M. Bucer script. Anglic. p. 190.

^r Octob. 22, 1546. Epist. Calvini, p. 72.

^r From his Epistle to Pet. Martyr, inter Opera Anglic. p. 530.

as well as he could, ^{per interpretem}, by the help ^{Conſura, p. 436} of an Interpreter, and approv'd it, as in nothing (candidly conſtrued) repugnant to the Word of God; yet did he never make Notes and Cenſures thereupon, untill he was required thereunto by Archbiſhop Cranmer, two years after this; to wit, Anno 1551. Nor could he tell Tales to Calvin thereof, being then bedrid, and dying within * 25 dayes after (ſome two moneths before ^{Conſura, p. 403} the Alteration of the Liturgie) eſpecially not any Tale againſt the Altar, having ſuffered Auricular ^{Nonis Ianuar. Anno Domini 1551. Cantabrigix, die 25. poſt defunctus.} Confeſſion, Oblations and Altars (though termed Boords or Tables) to ſtand in the Reformation at Cullen, and not taking the leaſt exception againſt the word in his Cenſure of our Liturgie. I am therefore ſtrengthened in my former Opinion, That it was the King, the Lords, and the State rather than any incitement of Martin Bucer, that made this Alteration in our Liturgie, in the point of Altars.

Then for Calvin; no man can conceive him to be more pragmatically zealous in point of Reformation (even in thoſe Countries which cared leaſt for him) then I do. Yet do I hold him a moſt innocent man, and our famous Liturgie ſorely wounded through his ſide, by this audacious Companion, in this particular concerning Altars. The Letter to the Proteſſour, that D. Coal relies upon, bears Date, Octob. 22, 1546. which according to forreign Accompts, is a yeare before K. ² Edward came to the Crown. But compute it as you pleaſe; it muſt be three full yeeres before the

^{For that Book call'd, A Religious conſultation, by Herman Archb. of Cullen, and printed here in Engliſh, 1548. was per'd in Latine by Bucer. See fol. 114. Of the Lords Supper.}

^{* K. Edward began his Reign the laſt of Ianuary, 1546. Stilo Angl. 1547. Stilo communis. Scow.}

T

moneth

moneth of *March*, 1549. At what time I finde that this former *Liturgie* was first printed. And if you relie upon his *Character*, the *Letters* placed before and behinde this to the *Protestour*, are of the same *Date*, 1546. And yet would this *Companion* have his courteous *Readers* to swallow this *Gudgeon*, without so much as champing or chewing on it. And in this *Letter*, *Calvin* toucheth

^a *Censura*, p. 463

Optare in ego

commendatio-

nem defuncto-

rum & precem

pro aeterna co-

rum pace pra-

termitti.

^b *Sed non re-*

pugno quin

Corna Domini

in Altari cele-

brari possit.

Nam & à Lau-

sanna Altare

marmoreum,

&c. Beza in

Colloq. Mompelg.

p. 350.

onely upon 4 particulars (which ^a *Bucer* himself doth likewise censure) *Chrism*, oyl in *Baptisme*, *Commemoration of the dead*, and the abuse of *Impropriations*; but not one word of the *Altars*. And good reason for it. For ^b *Beza* confesseth, that at *Lausanna*, where *Calvin* taught before he came to *Geneva*, there was a *Marble-Altar* used for a *Communion-Table*, which from thence was removed to *Bearn* (where *Calvin* also sometimes taught) and is so there used as a *Communion-Table* (abstracted from all former relations to a *Sacrifice*) unto this day. Which I therefore note, to let you see that *Calvin* was not so straight-lac't in this particular. Yea, but he findes great fault with the *Commemoration of the dead*. And doth he so?

And I pray you, what doth *K. James* declare the generall Opinion of our Church to be, for these *Commemorations* in the time of the *Communion*, in that most exact Answer of his to *Cardinall*

^c *Ad Epi. Card. Peron?*

Peron. Resp. p. 55

This is a rite (saith he) *which the Church of England*, though it doth not condemne in the first ages of the Church, yet holds unfit to be retained at this day, for many and weightie causes and reasons, which you may read most excellently pressed in that

that

that Book. Besides that, *Calvin* acknowledgeth (as he wanted no wit to understand how the world went with him abroad) that he had no such credit with the *Conformable partie* here in *England*, as within two or three yeares after this, he confesseth openly in one of his ^d *Letters*. Lastly, (which is the main *Answer* of all) the *Protector* was of no power in the State, when this *Liturgie* was reformed; which was not altogether unknown to *Calvin*, having an hint from Archbishop ^e *Cranmer* to addressse his *Letters* to the King himself. But for the Lord *Protector*, he had his crush a year and a half before. (never restor'd again to his *Power* or *Office*, admitted onely by a ^f *New Oath*, to serve but as a *Counsellor* at large) and in the first ^g *sitting* of this *Parliament* which altered the *Liturgie*, he was attainted, and condemned, and presently executed, having been in no case or place of a long time, to make *Alterations* to gratifie *Calvin*. And for Archbishop *Cranmer*, it is true, the foresaid *Active* man writes unto him from *Geneva* a couple of *Letters*, and offers his service in person, to make up our *Articles of Religion*, and to state the *Controversies* in *Divinitie* (another *project*, it seems, the learned Archbishop had then in hand) when he gives him a generall touch of the *residui furculi*, the remaining *stumps* and *roots* of *Poperie*, together with the cause thereof (as he conceived) the *Lay-mens* swallowing of the *Impropriations*: But hath not in all the two *Letters*, so much as one syllable of *Altars*, or amendment of *Liturgies*. And what *Date*

^d Sed ego frustra ad eos sermonem convertito, qui forte non tantum mihi tribuunt, ut consilium a tali autore perfectum admittere dignentur, *Calvinus Angliae Franciscus. Epist. p. 158.*
^e Cantuariensis nihil me utilius facturum adinvenit, quam si ad Regem saepius scriberem, *Calv. ad Fayell. 15. Jun. 1551. Epist. p. 384.*
^f John Stow.
^g Abithall of the Acts of that Parliament, at S^r R. C.

h Melchior A-
damus in vita
Osiandri.
i Non multo
levius mihi vi-
detur aliud vi-
tium, quod ex
publico Ecele-
siaz proventu
aluntur otiosi
ventres, qui
linguâ incog-
nita Vesperas
cancillant, Cal-
vinus *Cramerus*,
Epist. p. 101.

* Vxor ejus
Neptis fuit ux-
oris Osiandri,
Godw. in Catal.
p. 198. Moram
Norimbergæ
fecit, hospitio-
que Andreæ
Osiandri usus
est. Cum quo,
secundâ con-
juge ductâ,
contraxit affi-
nitatem, *Antiq.*
Britann. p. 331.
i Calvin Farello,
p. 384.

these Letters were of, God knoweth; for they have none at all in the *Book*. But the *Date* seems to be much before *Anno 1551.* which is *D. Coals* conjecture. For in the *first Letter* he presents his Grace with the news of *Osianders troubles*, which he ^h stirred up in the year 1549. And in the *second* he tells him of a ^h *chanting of Vespers in an unknown tongue* here in *England*; which was inhibited in this Kingdom by *Act of Parliament*, full two years before the *Altering* of the *Liturgie*. Nor doth it seem that *Calvin* had any great acquaintance with the *Archbishop* (who neither accepted of his Offer in the *Agreeing* of the *Articles*, nor, for ought appears, ever wrote to him back again; but sent him a Message by one *Nicolas*, wishing him to write to the *King* himself about the *Restoring* of the *Impropiations*). I say, it doth not seem they were much acquainted, by that *first Letter* that *Calvin* writes unto him. For in that he rails most bitterly upon yong *Osiander*, a Divine very heart^k allied unto the *Archbishop*.

But if ^h *Calvins Letter* to the *Proteſſour* himself be *misdated* (as like enough it is, being but a *Copie* from the *French*, wherein the *Date* was not regarded) then came it to the *Dukes* hands (as some *Letter* from *Calvin* was then delivered to the *Duke* by one *Nicolas*, a Tel-tale of *M. Calvins*, that studied in *Cambridge* in those dayes) but in the year 1551. *Bucer* being dead before, (which *Calvin* there takes notice of) and the *Liturgie* newly altered.

Let us not therefore, as we tender the credit of the *Church of England*, suffer such a famous picce,

as our *Common Prayer-Book* is, to be disparaged
in this kinde, upon such weak *Flams* and ridicu-
lous *suppositions*. But if any desire to know the
reason of the *Alteration*, let him repaire to the
AB it self, where he may be fully satisfied. He
shall finde, it was partly the ^m *Curiosity of the* ^{m 30 & 60}
Ministers, and *mistakes in the use and Exercise of* ^{Ed. 6. c. 1.}
the former Book met withall in the *second Book* by
a clear explanation. Of the which *curiosity* and
mistaking, whether this removing and placing
of the *Altar*, which they found usually so termed
in the former *Liturgie*, might not be a speciall
branch, I leave to the Readers collection, out of
what hath been already delivered in the examina-
tion of the *Counsell-AB* in that behalf. And
partly also he shall find the *Book* was altered, for
the more ^a *perfection* thereof, or (as it followeth ^{a In the same}
in the body of the *AB*) *to be made fully perfect: AB.*

Not to gratifie *Calvin*, who was Lecturing in
his Chaire at *Geneva*, nor to comply with the
Duke of Somerset, who was a condemned priso-
ner, looking every day for the stroke of the *AX*,
when this *Book* was passing the severall *Commit-*
tees in the Upper and Lower house of *Parliament*.
And that it seems by any one syllable of the *Letter*
to *Farell*, that *Calvin* wrote unto the *King* about
the change of the *Liturgie*, is another blue one. Read
the *Letter*, and you will be of my opinion.

Yea, but the King in his Answer to the Devonshire- ^{a Pag. 40.}
men had formerly affirmed, that the Lords Supper,
as it was then administred, was brought even to the
very use, as Christ left it, as the Apostles used it,

and as the holy Fathers deliver'd it. I answer, that
 these *Devonshire-men* (whom the *Doxour* cloathes
 in this fair *Liverie*) were a sort of notorious *Re-*
bells. And if a *King* (to avoid shedding of blood)
 should answer such people clad in steel, *edictis*
melioribus, in a more passable language, then will
 endure Logically examination; is it fit he should
 be so many yeares after jeered thus; by such a
Musbrom here on earth, reigning himself (with-
 out all doubt) a most glorious *Saint* above in
Heaven? Besides that, the *Form* that Christ left,
 the *Apostles* us'd, and the Fathers deliver'd the
 Lords Supper in, is never taken by judicious *Di-*
vines in a meere *Mathematicall* and indivisible point
 of exactnesse; but in a *Morall* conformitie, which
 will admit of a *Latitude*, and receive from time
 to time degrees of *perfection*. But I will not
 lead you to any woods, to borrow shadows for
 this place: the *Answer* is set down in such capitall
 Letters, that he that runnes by may reade it. The
Rebells in their third *Article* (set on by the *Popish*
Priests) do petition for their *Masse* (that is, that
 which we call the *Canon of the 9 Masse*) and words of
Consecration, as they had it before, and that the
Priests might celebrate it alone, without the *commu-*
nizing of the people. To this the *King* answers,
That for the Canon of the Masse and words of Con-
secration (which is in nothing altered in the se-
 cond *Liturgie*) they are such as were used by Christ,
 the *Apostles*, and the ancient Fathers: that is,
 They are the very words of the *Institution*. But
 for the second part of their Demand, which was
 for

¶ And so the
 King clearly con-
 ceived it. That
 we may be en-
 couraged from
 time to time
 further to tra-
 velle for the Re-
 formation, Pro-
 clam. before the
 Book of Commu-
 nion, 1548.
 ¶ We will have
 Masse celebra-
 ted, as it hath
 been in times
 past, without
 any man com-
 munitating
 with the Priest,
 A.C. and Mon.
 part. 2. p. 666.

for the *Sacrifice* of the *Mass*, or the *Priests* eating alone, they must excuse him: For this the *Popes* of *Rome* for their *lucre* added unto it. So there is a clear *Answer* to both parts of the *Article*. They should have a *Table*, and a *Communion*, and the words of *Consecration*, as they were used by *Christ*, the *Apostles*, and the ancient *Fathers*: But they should have no *Altar*, nor *Sacrifice*; for these the *Popes* of *Rome* for their *lucre*, had added to the *Institution*; being, as *B. Jewell* truly calls them, the *Shops* and *gainfull Booths* of the *Papists*. * *Def. part. 3.*
p 315.

And this *Answer* did nothing like our noble *Doctour*. And therefore from making himself merry with the *King*, by a kinde of *Conversion* (borrowed from father *Parsons* three *Conversions*) he wheels about, and breaks a *Lance* upon the *Parliament*: That would take upon them to mend a *Book*, which they could not but acknowledge to be both agreeable to *Gods word* and the *Primitive Church*. And then he quotes 5^o and 6^o *Edu. 6. cap. 1.* as if he should say, There's my *Cloak*, and here's my *Sword*, and I stand in *Cuerpo ready* to maintain it. I say still, that this *Agreeableness* to *Gods word* and the *Primitive Church*, is not to be taken in a *mathematicall*, but in a *moral* point. The first *Book* was in some, the second is in more degrees, agreeable to those excellent *Patterns*. But what need I say this, when the *Act* of *Parliament* saith no such matter as is pretended? In that part of the *Act*, where these words are mentioned, some *coertion* and *penalties* were provided for sensuall persons, and refractory

3 Conversions.
part. 2. c. 12.
p. 615. But yet
for the present,
this was the
pure Word of
God, and the
worke of the
H. Ghost, and
no man might
mislike or re-
prove it.

fractory *Papists*, who forbore to repair to the *Parish-Churches* upon the establishment of the *English Service*, desiring still to feed upon *bushes*, when God had rain'd down his *Manna* upon them. The *Parliament* (according to their deep wisdom in that kinde) desirous to include some reason in the *Preamble*, of the *smart* that comes after in the *body* of the *Act*, tells the Offenders against this *new Law*, that *Prayers in the Mother-tongue*, is no *Invention* of theirs, as the *Priests* would make them believe, but the *direction* of the *Word of God*, and the *practice* of the *primitive Church*. Medling no further with the *Liturgie* in this part of the *Act*, then as it was a *Service in the Mother-tongue*. And so begins the *Act*, That ¹ *whereas order had been set forth for Common Prayer and Administration of the Sacraments to be used in the Mother-tongue, agreeable to the word of God and the Primitive Church, &c.* The thing excepted against, was *Prayer in the Mother-tongue*, and this the *Parliament* avows to be agreeable to *Gods Word and the Primitive Church*. And I hope, you are not mounted as yet to that height, as to dare to deny it. If any Reader can doubt of so clear an explication, let him look once more upon the *Kings Answer* to the *Devonshire-Rebells*, immediately before this *Parliament*, and he shall finde *Sun-beams* to display all darknesse that can possibly fall upon this point. ² *To the 3. Ask, for the Service in the English tongue, it hath manifest reasons for it.* ³ *If the Service in the Church was good in Latin, it remaineth good in English.* An alteration to the better,

t 50 & 60.
Ed. 6. c. 1.

¹ *Act. & Mon.*
part. 2. 666.

² *Act. & Mon.*
part. 2. p. 667.

ser, except Knowledge be worse then Ignorance. So that
 whosoever hath moved you to dislike this Order, can
 give you no reason for it. Order, saith the King; a
 godly Order, saith the Parliament: both mean
 the same thing, as they use the same words: *An Ed. 6. c. 1.*
Order for Common prayers in the Mother-tongue. So
 that Father Parsons and you must unlaugh again
 this foolish Laughter, which you made without
 cause upon this *Act of Parliament.*

Well, let the King, the Counsell, and the Par-
 liament order what they please; two things he
 will make good: first, that if Origen, or Arnobius
 do say, they had no Altars in the Primitive Church,
 they meant, not any for bloudie or externall Sacrifices,
 as the Gentiles had. Where you see, he is almost
 come to that we have been wrangling for all this
 while, That they had no Altars for externall Sacri-
 fices. And shew me, that ever one Father or School-
 man did teach a necessitie of an externall Altar to
 an internall Sacrifice, and I will yeeld him the bet-
 ter of the Controversie. But I see his Loop-hole
 alreadie; he will help himself with those words,
As the Gentiles had: Although it be, God wor-
 but a poore Shift. And secondly, he will make it
 good, that the Church had Altars, both the Name
 (which the Letter denies not, but onely the name
 applied to the materiall Instrument, call'd the
 Lords Table) and Thing too, a long time together, before
 the birth of Origen and Arnobius. This later part
 would prove too heavie a Buckler for any man to
 take up, that were to fight it out with a Scholar in-
 deed. For the writer of the Letter doth utterly
 decline the Combat, retiring himself to his 200

years, (which will not serve his Turn, for all his

^a Rotwinck Faf-
cicul. tempor.

p. 42. Item que
le Meſſie fut
celebré, ſi non
ſur l'Autel, Les
fleurs & ma-
nieres de temps,
translated by
Surget, 1483.
and augmented
by Peter D'efrey,
1513.

Caution, if ^a *Sixtus Primus* did first appoint that
Masse should be said no where, but upon an Al-
tar) as to an advantage of ground, and turning B.
Jewell against this *Goliath*, without averring any
thing of his own, beside the testimony of S. Paul:
at which this *Doctour*, like that drunken *Gossyp*,
saith, *Aman*; when he should have said, *All this*
I stedfastly believe. But having to do but with this
man of rags, I dare undertake him in both the
points; and if I could fully satisfie that place of
Tertullian in his Book *De Oracione*, will adventure
my credit, to wipe his nose of the rest of those
Testimonies produced by him. And all this while I
am no *Champion* for the *Writer* of the *Letter* (who
hath withdrawn his Neck out of the Collar) but
of the great *Champion* of our Church, B. Jewell.

^b Pag. 45.

For the first therefore, because B. Jewell saith,
^b that then the faithfull, for fear of Tyrants, were
fain to meet together in private houses, &c. therefore
it was, they were not so richly furnished, or at leastwise
they had not such Altars, as the Gentiles had, saith
D. Coal. But B. Jewell, when he spake those words

^a Ant. 3. p. 145.

^d Because Abra-
ham, Isaac, and
other Patriarchs
built Altars unto
the Lord, before
the Tabernacle
or Temple were
erected, Suar. in
3. rom. 3. 4. 83.
disp. 31. Sect. 5.
So saith Walsfr.
Strabo de rebus
Ecclesiast. c. 1.

of their wanting of Churches in the Primitive
Church, addes presently a word or two (which
this *Doctour* did not unwillingly forget) ^e And
may we think that Altars were built before Churches?
Which though it be not altogether an unan-
swerable Question (for ^d men are of opinion that
Altars were built before the Churches;) yet is it
sufficient to declare the impudencie of this man,
that would undertake to answer *Origen*, and *Arno-
bium*, out of B. Jewell. B. Jewells conclusion there

is,

is, that *M. Harding* was ill advised to say confidently, that *Altars* have ever been since the *Apostles* times.

And he answers fully out of *S. Austin*, the Doctors Objection, That *Altars* being then portative, and carried by the *Deacons* from place to place, (which the learned *Papists* do not denie) they might have had *Altars*, although they had no standing *Temples*: That is, portative *Altars*, not of *Stone*, fixed to the walls of the Church (as our late *Papish Altars* be) of the which *B. Jewell* might very well make his former Question.

Now for that other *Flam*, That *Origen* and *Arnobius* should denie their having onely of *Heathenish*, but not of *Christian Altars*; although it were enough to stop the mouth of this *Ignoro*, to set down the Testimonies of those great Worthies of the reformed Church, who (with *B. Jewell*) expound these two Fathers, of the having no *Altars* at all; as the *B. of Duresme*, *Mornay*, *Desiderius Heraldus*, *Monfieur Moulin*, *Hospitalian*, and others; yet because he thinks he hath gotten the Cowards advantage, to put us to the prooffe of the Negative; presuming onely upon the justice of the cause, I will undertake him upon these hard conditions.

For *Origen*; it is clear'd in a word, that he was not interrogated, and consequently that he never answered, concerning the *Heathen* or *Pagan Altars*. For *Celsus* his adversarie (what Countrey man soever he was) disguiseth himself as a *Jew* disputing against the *Christians* in all that discourse. And it were an Argument fitting as wise as *Rabbin* as our *D. Coel*, to prove the *Christians* to be

August. in 2. V. & N. 1. 101.

Instit. lib. 6. c. 1. Lib. 2. de Miss. c. 1. p. 171.

Digest. l. 2. dig. 4. In his Answer to the Replique, Controvers. 10. De Orig. Altar. p. 6. c. 34.

Mixti rūs mēa Kāon rūs lūshu π cōc rōp lūshu cōc cōc rōp mōnas, &c. Orig. contra Cels. l. 1. p. 4.

Nay, the *wistie Prince* takes notice of it, that the very *Jewes* do *sacrifice*, and have an agreement in that particular with the *Pagans*, and yet concludes bitterly against us (as he conceives) *Offerre Sacra in Altari & sacrificare caveris*, You *Christians* are most scrupulous in offering of any *Sacrifice* upon your *Altar*. And to this (as the Learned Bishop well observes) *S. Cyrill* answers not one word: which had been prevarication before *God* and *man*, if the *Christians* had acknowledged in those dayes, any *Christian Sacrifice* upon a *materiall Altar*. And in *Minutius Felix*, (if it be well observ'd, and rightly read) there is as pregnant a testimonie as this of *S. Cyrill*. Some one had ¹ written of the *Christians* (for you must reade it *fabulatur*, not *fabulantur*) that a *Felon* punished for his offence, and that nofull wood of the *Crosse*, was all the Ceremonies of the *Christians*. Whereupon *Cacilius* the *Pagan* running descant, saith, that the *Authour* had suited them to a hair, and built them *Altars* fit for such wretches, *ut id colant quod merentur*, making them to adore that ² *unluckie Tree*, which they had so well deserved. So far he goeth with his *Authour*. But coming in the next Page, to charge the *Christians* himself, he moves this Question; Why do they keep such adoe to conceal, *quicquid illud colunt* (not *colimus*) that, what ever it be, they (the *Christians*, not we the *Pagans*) do really worship? *Cur nullas Aras habent?* What is the matter they have no *Altars*? Then further in the Book, when *Octavius* comes to make his *Repartee* to all this, he saith, *It is not*

¹ Et qui hominem summo supplicio pro facinore punitum, & Crucis ligna feralia, eorum Ceremonias fabulantur, (as Wowerius; fabulatur, ad Def. Heraldus reades it) congruentia perditis sceleratiffique tribuunt Altaria, ut id colant quod merentur, Minutius Fel. p. 20, junta Wowerii edit.

² Infelici arbore suspendito, in 12 Tabul.
³ Putatis autem nos occultare quod colimus, si delubra & aras non habemus? Vt rejiciamus ci suum minus, ingratum est. Cum sit libilis hostia bonus animus & pura mens & sincera conscientia, p. 73.

with any desire to conceal the object of their worship, that they have no Altars: But that with them, the bottom of their heart supplies the Altar, and a good intention the hallowed Sacrifice. Where I observe two remarkable circumstances; First, Gods truth acknowledged by the Father of Lyes, the Divell himself, by the mouth of a Pagan, That the Tree of the Crosse was the Altar of the Christians: And then a joint agreement of *Cecilium* and *Octavian*, the Pagan, and the Christian, That for the setting forth of that (what ever it be) that they, the Christians, then worshipped, they had no visible erected Altar. And I hope I have set before you more solid stuffe then the *Quelque-chose* of the poore *Doyour*, to nourish your consent to *B. Jewell* in this point, That in *Origen* and *Arnobius* his time, there were in the Church of God no materiall Altars. I will conclude with an observation, that hath much inclined me towards this Opinion; howbeit I do not finde it stood upon by any other, because peradventure it is but an Argument drawn from the *Rack*, and more passable in the *Civill Law*, then in *Schools* of *Divinitie*. * *Plinius Secundus*, a very witty and learned man, making strict enquire against the Christians, and desirous to know exactly, what they did in his Province of *Bithynia* at their private Meetings and Congregations, learn'd what he could from *Apostata*s revolted from the Faith twenty yeeres before, who before his face, sacrificed to the gods, and adored the Image of the Emperour. And having collected from them the

* *Plinius Secundus*.
l. 10. ep. 97. compare with this
Epistle, that of
Tertullian; *Plinius Secundus*
cum provinciam regeret,
damnatis quibusdam Christianis, quibusdam gradu pulsis, &c. Allegans præter obstinationem non sacrificandi nihil aliud se de sacris eorum comperisse,
Apologes. advers. Gentem. And *Baronius* is of opinion, that *Plinius* himself doth take notice in that Epistle, of the Christians receiving the Sacrament of the Eucharist. *Tom. 2. ad annum 104. dist. 4.*

the substance of all the *Christian Profession* in those dayes, put two yong *Christian Maids* upon the *Rack*, who in their *Confessions* agreed word for word with the former *Apostata's*. I finde in those *Extracts*, continuall meeting at their *Love-feasts*, (together with the which the *Communion* was usually administred in those dayes) untill all *Wakes* were put down by the *Emperour Trajan*, but I do not finde one syllable to fall either from the poore *Maids*, or the *Apostata's* themselves (who knew but too well what those things were) of the *Christian materiall Altar*.

u These were Sodalicates, Companies, or Colledges of Aristians, such as they have in London. Amongst whom there was a Fellowship. (as the Greek word signifies) and now and then Good-fellowship. Upon a motion made by Plinie for a Company of Iron-mongers or Armourers in Nicomedia, Trajan, a warre Emperour, put down all these meetings, because he call'd them, istas civitates ab ejusmodi factionibus esse vexatas. See his Epistles, Plin. l. 10. ep. 43.

And so much for Bishop Jewells *Negation*, now for Bishop Wouldbee's *Affirmation* of *Altars* in the *Primitive Church*.

It is (saith he) most certain (as you found every thing to be which he said before) that the Church had *Altars*, both the name and the thing; and used both name and thing a long time together, before the birth of *Arnobius*. This is the ground he means to fight it out on. And in the leading up of his men, to make it good, he placeth, as Captain of the Squadron, a stout *Mauritanian*, to wit, *Tertullian*. And he hath reason for it. For if *Tertullian* make not the Charge upon B. Jewell, I am sure of it, none of the rest (of this Band) will hurt him. And if this *Leader* should chance to be overcome,

— in uno victa potestas
Romanumque decus; —

we shall make wash-work with the rest of his followers. The more probable authority that can be

Page 46.
Per. Arbi. in
Saiyr. de Calaque.

* Tertullianum probabilis citare videantur, *De Miss.* l. 2. c. 1. p. 175.

* Stationes, i. e. Jejunia, *La Cerd.* Publici Ecclesie generalisque conventus, quibus pii omnes jubebantur stare in Ecclesia diutius, & comparere coram Domino ad actiones sacras, *Fr. Jun. in hunc locum.* A militia Romana tractu & usurpatum vocabulum. Nunc ad Basilicas, nunc ad Martyria stantes & attenti precabantur, precipue die Dominico, *Beat. Rhenan. in Tertullian.* l. 2. ad xxv.

* Annon aperte de sacra Mensa loquitur? *Mormans.* ubi supra.

* Quilibet editor locus. Qui in publico aliquid dicere volebant, semper ex edito loco, quasi suggestu vel tribunali, pronuntiabant. Ut cespitatio tribunalia in castris. So. *Supra* in Lucian, in *Alexan.* Abunotichite, for any high place: For such a companion would not have been suffered to clamber up an Altar So that high stone, that Apollonius stood upon when he cried, *Καλώς, Τρίπαυε*, of him that flab'd Domitian, *Philostriatus in vita Apollon.* *Salmasius in lib. de Pallio*, p. 396. Locus plantis editusque. *Varro de re Rustica*, l. 1. c. 54. At Rocks that stem higher than the Sea; Saxa vocant Itali mediis quæ in fluctibus Aras, *Æneid.* 1. *Fr. Jun.*

be produced (as the Lord * *Plessie* doth acknowledge) is this of *Tertullian* in his *Book of Prayer.* *Will not thy * Fast or Publick meeting prove the more solemn, if withall thou celebrate the same at the Altar of God? That noble * Lord* (because of the mention made of the *Eucharist* in the words before) conceives it a clear case, that, by this *Ara Dei*, in his *African* and affected stile, he means plainly, the *Lords Table*. I will adde some reason for this opinion. * *Ara* in *Tertullian* doth not signify an *Altar*, but any *hillock* or *advantage of ground*, or *Stall* or *Table* to stand upon; as appears plainly by that in his *Book De Pallio*; *Soleo de qualibet margine vel ara medicinas moribus dicere*; I am wont (saith the *Manile*, alluding to the fashion of the *Stoicks*) to prescribe Medicine to the manners of men, upon every *brink*, *hillock*, or *stall* that is presented unto me. Because therefore the *Lords Table*, upon which the *Sacrament* was administered, was in a kinde of *height*, *rising* and *elevation* from the Pavement of the Church, he calls it, *Ara Dei*; not that *Altar*, but that *Rising*, or *Table* of Almighty God. And when these two places are well understood and compared together, and notice also taken that the word is not otherwise used by *Tertullian* in any place but this one, I shall not be afraid to submit the

interpretation

interpretation to any learned Reader. Secondly, *Tertullian*, of all the Fathers, doth most allude in expressions to the fashion of the *Gentiles*. Their fashion (as we touch'd heretofore) was of every Sacrifice they made, to give a portion or share to their especiall favourites. ⁴ *Ut re divinâ factâ*, ⁴ *Plinius in Amphitr. Act. 3. Scen. 3.* *mecum prandear*, saith *Plautus*, That Sacrifice being done, he might come and dine with me. And so saith the ⁶ Poet,

⁶ *Theocr. in Bucol.*

— *ὅ, τὸ δὲ δῖον*

Talk Nymphs, Mourners, and others, during the sacrifice.

When you next sacrifice to the Nymphs, forget not to send a good piece of flesh to your friend *Morsen*. Because therefore in *Tertullian's* time, they did not (as we now do) eat the consecrated bread upon the place, but (as it here followeth in the next word) *accipere & reservare*, reserve it and carry it home with them, as the *Heathens* did their *portion*, or *portion* (as ⁶ *Theophrastus* calls it) from the *Altars* into their houses; *Tertullian* alluding to these *Reservations* from the *heathen Altars*, doth call the *Communion-Table*, *ARA DEI*, Gods Altar. Lastly, *Tertullian*, by naming his Sacrifice immediately before, *Sacrificium Orationis*, to be but the Sacrifice of Prayer, doth clearly interpret what he means by his Altar, to wit, a *Metaphoricall* and *improper Altar*; as we shewed abundantly heretofore. I will adde hereunto for a parting-blow, that *Desiderius Heraldus*, as strict an examiner of *Tertullian*, as any we have this day in Print, was so little moved with this Authority, that howbeit he grants *Altars* to

X

have

2 Digress. l. 2.
 Dig. 4. For when
 he had shewed
 the other place,
 Aris Dei was to
 be read, Charis
 Dei; yet he saith,
 Afterward, that
 is, after Tertul-
 lians time, Al-
 tars came to the
 Church, where he
 is to be read, Pos-
 tea autem (not
 as it is falsely
 printed, Postea
 ante) cum Al-
 taria in Eccle-
 siis constitui
 coeperunt, Aris
 etiam atq; Al-
 taribus suppli-
 ces accidebant
 p. 377.
 3 P. 47. And
 Osiac. p. 107. To
 God's Altar,
 as Tertullian
 and S. Cyprian
 did after call
 it, ad Tarsum.
 4 Bailion item ex
 Bellarmine. Ri-
 vel. Cath. Oribod.
 tom. 1. p. 516.
 5 Depravations,
 p. 282.
 6 In locum.
 7 In locum.
 8 L. 2. de Miss. c. 1.
 9 Digress. l. 2.
 dig. 4.
 10 Ad aram De-
 fide.
 11 Obsev. l. 2.
 serv. 28.

have been in the Church in *Nazianzen's* time, yet
 doth he clearly affirme they were brought in
 after *Tertullian's* time. I could adde a fourth ex-
 position of these words, made by a most Learned
 and Iudicious Divine, one D. Coal, That *Tertul-
 lian* by an Altar in this place means as *Ignatius*
 doth in his Epistle ad *Trallenses*, that is, an old
 woman; But that I am afraid you would take it
 to be, not a Tale of an old wife, but an old wife's
 Tale.

Being therefore rid of this Captain-authority,
 the rest will quickly vanish of themselves. And
 that *Geniculatio ad Aras*, which the *Dofour* quotes
 out of *Tertullian*, De *Penitentia*, is a Testimony
 that never was in the Book at all. *Adgeniculari Aris
 Dei*, to kneel to the Altars of God, was there once,
 I confesse, and much made of by *Bellarmino*
 and *Pere Cotton*: But is now like a Coward got
 out of the Book, and runne away: The true rea-
 ding being *Adgeniculari CHARIS Dei*, To
 kneel to Gods Favourites, the Saints and Priests,
 to intercede for them. A likelier matter, a great
 deal, in men that did penance, then to be knee-
 ling at the Altars of God, which in those dayes
 they durst not approach by a great distance, untill
 they had undergone all that was enjoyn'd them.
 And this Criticisme is none of ours originally, but
Pamelius his, corresponding with the *M. S.* in
 the *Vaticane Library*; but approved by *La Cerda*,
Eunius, *Du Plessy*, *Heraldu*, *Salmasius*,
Albaspiniem, and all men else, beside this poore
Dofour.

As

As I was writing of this, I was shewed a *Latine Determination*, that goeth from hand to hand, well-languaged, but of poore *Stuffe* and *Substance* (God he knoweth). ayming to prove, that look what *Ceremonies* were used about the *Altar* before the *Reformation*, vi & *virtute Catholica consuetudinis*, by power and force of any generall *Custom*, though passed over in deep silence by our *Liturgie*, are notwithstanding commanded, as by a kinde of *implicit Precept*, even unto us that live under the discipline of the *English Liturgie*. Which is a doctrine so contrarie, not onely to that Chapter in our *Liturgie*, [†]Of *Ceremonies*, why some be abolished and some retained, but even to the *Act of Parliament*, [†]that appropriates the addition of any more *Ceremonies* of that nature, then be prescribed in our *Book*, unto the person of the *King himself*; that I cannot believe, that any *Divine* should publish the same, otherwise then in a *Merriment*. The same *Writing* doth except against this new reading of this place in *Tertullian*, *Charis Dei adgeniculari*, (embrac'd, as I said before, by all learned men of both *Religions*) because it is not said, *Charis Deo*, as he thinks all the *Africans*, *Cyprian*, *S. Austin*, and the like, would say; and because doers of *penance*, though they might not at the first (as *Pamelius* objects) yet might well at the last, when they came for their *Absolutions*, approach the *Altars*. Wherein this *pocket-Author* is very wide in both his *Criticisms*. For why should not *Tertullian* say as well *Charis Dei*, as *Aris Dei adgeniculari*, which he himself would make him speak?

† *Book of Com.
Prayer, of Cere-
monies.*
† *Elis c. 2.*

* *As Chara cognatio, Tertullian. de Idol. c. 10. Chari dicuntur liberi, Turneb. Advers. far. l. 18. c. 14.*

Chara γαρ ἐστὶν τοῦ liberi, Jun. in Tertull. de Idol. p. 105.

^u *Menachem. Añ. i. Sc. i. Charis meis, i. e. liberis meis, qui sunt nobis charissimi, Lambin. p. 419. Chari dicuntur liberi, Taubm. p. 598.*

^z *Divin. Institut. l. 6. c. 12. Biblioth. Patr. 10. 9. p. 226.*

⁷ *Appellatione Charorum interdum Liberi intelliguntur, more Græcorum, qui Liberos φιλῶντες appellant, Lambin. in Menachem. Añ. i. Sc. i.*

^z *Nec amissionibus Charissimorum, Tertull. lib. de Patientia, c. 14. Which S. Cyprian, his Scholar, calls, Amissionem Charorum, lib. de Patientia, c. 9. * Volo ut Impatientie sit in secundo Casu, vividiore & acriore sententia, La Cerda in locum. Sic Affines cupiditatis deprehenditur, Tertull. lib. de Patient. c. 7.*

But that he knoweth not what *Chari* signifieth in this place. The word is here a *substantive*, and signifieth * *Children*: as *Peniculus* in * *Plantus*, *Domi domitus suisque cum charis meis.*

I have been hampered all this while at home with my poore *Children*. And so * *Laſtantiuſ* calls the *widow* and the *Orphans*, *Charos Dei*, Gods peculiar *Children*. And this in imitation of the *Greeks*, who call their *Children* τὰ φιλῶντα. Yea, we have both these expressions in the *Africane* writers, speaking of *Jobs* * losse of his children. And that the *Africane* Fathers also use it in the *second*, not in the *third* Case (as the *Determinatour* would have it) appears by * *La Cerda* upon that of *Tertullian*, *Lib. de Patient. c. 9. Quis omnino impatientie natus, &c.* And so the doers of *Penance* in this place are said, *Adgeniculari charis Dei*, to kneel before Gods peculiar *Children*.

And as much more is the man deceiv'd in his other conjecture; That this *Adgeniculation* was before the *Altar*, when they came for *Absolution*. God knoweth, few liv'd in *Tertullians* time to come for *absolution*, the *Penances* for slender faults were of so long *Continuance*. But whereas there were foure severall degrees of publick *Penance* in those severer times; call'd in Latine *Fletus*, *Auditio*, *Substratio*, *Consistentia*, weeping before the *Porch*, *Hearing* in the *Porch*, *Lying* all along on the *Church-Pavement*, not far from the *Porch*, in expectation of the *Bishops* prayers and blessing, and

Standing

Standing with the people within the Church to partake of their *Orisons*, but not of the *holy Sacrament*: this *Adgeniculation* was in the first and not in the last *degree*; and to procure the *Priests* to *enjoyne*, and not to *dissolve* their *penance*, as * learned men observe. And the words that follow in *Tertullian*, do prove clearly that this was not the last act, and done to the Priest alone, *ad absolutionem obtinendam*, to obtain absolution: *Omnibus fratribus legationes deprecationis injungere*, to enjoin all the Brethren, an embassie of prayers and intercession in their behalfs: That is, to God, not to the *Priests*; and that in the *πρώτης*, or first degree of *penance*, as S. ^a *Basil* teacheth us clearly in his Commentary upon the 32. Psalm. And this is enough, if not too much, to wash away this weak conjecture, oppos'd by all learned men, that have lived since *Pamelius* his time. And so much for *Tertullian*.

Irenæus, l. 4. c. 20. is a peaceable man, and fights against none of our side: Making (by a continued Allegory taken from *Deuter.* 33. 9.) all to be Priests serving at the Altar, who are willing to forsake all and follow Christ. ^b Omnis justus, Every sanctified man (as we quoted before) that makes himself a lively, holy, and well-pleasing sacrifice, offering Almshouses and the Calves of his lips to Almighty God, is a Priest serving at Irenæus his Altar. *Sacerdos scitum fuit David*, (saith he) David in this kinde was a proper Priest. And so is this man, *scitum scriptor*, a very proper writer, to bring in this place of Irenæus for a proper Altar. S. Cyprian, l. 1. c. 7.

^b So doth Næcolaus Galatius epitomize this chapter, Omnes justos Sacerdotalem habere ordinem. Irenæus ab illo editus, p. 247.

Will, and by that means withdrawing of him from his *Calling* and *Ministry*. And enlarging of himself in that Discourse, how carefull God had been in providing *Tithes* and *Oblations* for the *Priest* under the *Law*, giving him no *Lands* and *Husbandries* amongst the other Tribes, *ut in nullâ re advocaretur*, that he might have no occasion to be withdrawn from the *Altar*: he aggravates the offence of those *Testatours*, that by making *Church-men*, *Executours* and *Overseers* of their last *Wills*, *ab altari Sacerdotes & Ministros volunt avocare*, will needs withdraw Ministers from their Ecclesiasticall functions, with no lesse offence, then if, under the *Law*, they had withdrawn the *Priests* from the holy *Altar*. So that this place takes my *Dofour* a little by the Nose, that ⁱ cannot ¹ *endure to be a looker on, and a dull Spectatour*, confined onely to his Ministeriall meditations: but hath not one syllable that crosseth the assertion of B. *Jewell*, That as yet there was not erected in the Church any *materiall Altars*. S. *Cyprian* doth alude in every one of these three passages, and the *Dofour* illude and abuse his Readers, *figure-casting* them in this sort, as if he had been to deal with some ill *Spirits*, and not daring to cite his *Authors* at large, *Nè deberet risum*, lest children should hoot at him with *Jeeres* and *Laughters*.

^k But to go higher yet (*ut lapsu graviore ruat*) he ² *tells us, that Ignatius useth it in no lesse then three of his Epistles*. What it man? If you mean the name, *Ignatius* useth it in five or sixe of his *Epistles* at the least; if the thing, that is, a proper and *materiall*

¹ Locum hunc
supposititium
esse, luce clarius
meridianus est,
Exercit. in Epist.
ad Magn. Then
in the Margent,
he notes them to
be excerpted out
of the Constituti-
ons of Clemens,
l. 2. c. 59, 60, 62.
Although this la-
ter part doth not
so clearly appeare
unto me.

^m Exercit. in
Epist. ad Eph.
p. 237.

ⁿ Ep. ad Trallens.
οὐ δὲ γυναι-
κὲς ἐν τῷ θυσια-
στηρίῳ εὐχόμε-
ναι, Conc. Laod.
Can. 44. Μὴ ἱε-
ρεῖς καὶ γυναῖκες
ἐν λατρίᾳ τῶν
θεῶν ὡς καὶ ἱε-
ρεῖς ἐν τῷ θυσια-
στηρίῳ, Concil. 6. in Trall.
Can. 69.

^p Et de conti-
nentia vidua-
rum, locum in-
telligit Baro-
nius, Annal.
Tom. 2. ad annum
103. dist. 30.
^q Clement. Con-
stit. l. 3. c. 6.
Genebrardus in
eundem,

riall Altar; he useth it not in any of these three
insisted on by you. The place in the Epistle to
the *Magnesian* (besides that ¹ *Vedelius* conceives it
to be a supposititious fragment, taken out of the
Constitutions of *Clemens*) the man brings in un-
doubtedly to make sport. Runne all of you like one
man, to the Temple of God, as to one Altar, ἐν ἑνὶ
ἱερῷ Χριστοῦ, to one Jesus Christ; Or, to translate
it in plain English, to one Jesus Christ, as to one
Altar. And this one Altar we all acknowledge
to be in the Church. In his next place to the
Philadelphians, he doth expresse himself to mean
by Altar, ἐκκλησίαν, ἢ συναγωγάν, the Councell of the
Saints and Church in generall (as we said before)
and not any materiall Altar; as ^m *Vedelinus* proves
at large. For should *Ignatius* mean by the like
speeches, a materiall Altar, when he saith, that if
any man be not ⁿ ἐντὸς τοῦ θυσιαστηρίου, within the Altar,
he is deprived of the Bread of God, what should be-
come of women and the Laity, that by an expresse
Canon of a generall^p Councell, are prohibited from
coming within the materiall Altar? By Altar
therefore in these passages, he must understand
the bosome of the Church. For that place in the
Epistle to them of *Tarsus*; I pity the poore man,
if he be indeed (as they say he is) married to a
widow. Sure I am, he never read the passage, but
some knavish Scholar exscrib'd it for him, to
make sport withall. The words are these, *Ho-*
nour ^p *widowes*, τίς ἐστι σὺν ἑσπέρῃ, that uphold their Cha-
stity (as *Vedelinus* translates it) and Reputation, as
the Altars of God. But ^q *Genebrard* himself con-
fesseth,

feffeth, that this is a patch taken out of *Clemens* his Constitutions. And were these any vendible commodities amongst good Scholars, that Passage would make more for the *Dofour* a thousand times, then all he hath produced. *Let her know* (saith he) *in Domagion in Oū, that she is Gods Altar, and set her down in her house, and say not Domagion ō Oū πρὸς τὸν Θεὸν for the Altar of God never useth to run or gad about.* And well said, most *Metaphorically Clemens* ! Here's an *Altar* indeed ! An *Altar* becomes much better the upper end of his Table, then the upper end of his Church : though not out of love with the upper end in that place also. And yet men sometimes make use of these *Altars*, if they be richly set out.

— * *Optima summi*

Jam via processus vetula fortuna Beata.

* *Juvenal.*
Satyr.

A yong Scholar that was reading *Callimachus* his Hymn of *Apollo*, concerning the famous horn-Altar built at *Delos*, hearing me and a neighbour-Minister of mine somewhat pleasant about this *Widow-Altar*, and other fond passages in those foisted Constitutions of *Clemens*, brought me the next morning this *allusion* between the passage in his Authour, and that in mine ;

Ἐν Ἀργεῖ ἀνέδραμον ἀνέστην οὐρανὸς ἀγλαῖα
Κυνηδῶνα φορέσσαν, ἧ δ' ἑπ' ἄκρα Βαφίῳ Ἀπόλλων.

* *Callimach.*
Hymno in Apollo.

That is,

Carbo alleging *Fathers* for his ground,
No *Altar* there, but a *chast widow* found :
Which yet not unbecame his new device
Of *Widow-Altar* without *Sacrifice*.

Y

From

From this chaff widom may hee finde such aid;
 As phobus Altar did from that chaff adaid;
 Who with her Bow that crooked matter brought;
 Which he at Delartogan Altar wrought;
 That Virgins horns lay² joint lesse smoothe and sheen;
 Such those our Widows plant have sometimes been:
 Yet was that " wonder of the World I wis;
 We make no wonder in the world of this.

For the 3 Canons of the Apostles (to say nothing
 how all good Scholars esteem these Canons but
 as so many ² Pot-guns) he that shall reade what was
 and what is presented on these Altars for the
 maintenance of the Bishop and all his Clergie (the
 Tenth being then due, but not then established)
 as Honey, Milk, strong Drink, ² Sweet-meats, Fowl,
 Flesh, Roots, Grapes, Eares of Corn, Oil, Frankincense,
 and Fruits of the Season, will conceive them to be
 rather so many Panteries, Larders, or Store-houses,
 then consecrated Altars. And indeed they were
 such, as are call'd in the Greek Liturgies, ² *mesina*
 or Oblation-Tables; which no learned man but
 knoweth to be *mensae* quite differing from
 the holy Altar; however called Altars by these
 Canons, by a manifest allusion to the Altars of
 Oblation among the Jews. And as ² *Ravennat*
 himself implieth, Judas his Bagge, and the Apo-
 stles feet (from whence these Oblations had their
 raise and beginning) may with as good reason, as
 these Tables, be termed Altars. Of his place,
 above all indard, of *Hebr.* 13. 10. wee have
 spoken indeed but too much already. Lastly,
 have perused reverend B. Jewell, *Artic.* 13. *Diois.* 6.
 and

¹ Μῆτι κόλλῃς
 ὀδύνηος, ὑ-
 πὲρ πνός ἀλλο
 ἰατρῆς. Plutarch,
 de solertia Ani-
 mal. p. 983.

² Ἐν τοῖς ἐπι-
 γαμείοις ὁ-
 αἰμασιν, Ibid.

³ See the Mag-
 deburgenses,
 that make many
 exceptions against
 them, Centur. 1.
 p. 544.

⁴ Ἐν τῷ πῶτι,
 Confessio quæ-
 dam, Dionysius
 Exig. & Hiero-
 nymus.

⁵ Imò cum ad-
 huc superstes
 Dominus mu-
 nus prædica-
 tionis obiret, ex
 his quæ daban-
 tur, unâ cum
 suis, victum ca-
 pere consueve-
 rat. Iudas enim
 habens oculos,
 &c. Ad Aposto-
 lorum postea
 pedes Creden-
 tes oblationem
 faciebant, Ba-
 ron. Ann. tom. 1.
 p. 513. Et hunc
 locum citat Bi-
 nius, ad hos Ca-
 nones.

and do finde, that there he cites many Fathers
 that mention but one *Altar* in one Church, and
 that placed in the *middle* of the Congregation;
 (which this *Doctour* doth not observe) and that
 (he thinks) this *usitie* of *Altar* was kept in the
 Church of God, untill the Councell of *Antisodo-*
rum; But I cannot finde, with all my perusal, one
 word in him, why it should not be properly call'd
 a *Table*, and not an *Altar*. But perusing withall
 the *third Article*, and 26. *Division*, I finde he de-
 clares himself in those words, with which I will
 conclude this *Chapter*, and withall (if it please
 the *Doctour*) the whole *Controversie*. And notwith-
 standing it were a *Table*, yet was it also called an *Al-*
tar: not for that it was so indeed, but onely by allusion
 to the *Altars* of the old Law. And so *Irenaeus* calleth
 Christ, and *Origen* our Heart, our *Altar*: Not that
 either Christ or our Hearts be *Altars* indeed, but
 onely by a metaphor or a manner of speech. Such were
 the *Altars* which were used by the old Fathers imme-
 diately after the *Apostles* time. And this is all
 that the *Letter* desires the *Vicar* to know and
 observe.

Y^e CHAP.

CHAP. VI.

Of Extravagancies. Misquotation. Book of Fast. Chappells and Cathedrals. The Fact of taking down Altars. Altars in the old Liturgie. Children of this Church and Common-Weal. The name of the Lord's Table. Orall Table. Pleasing the people.

THe last Chapter contained the Sixth (as the Canonists term it) this, the Extravagants, or Wild-goose-chase of this second Section. Wherein the *DeRoue* diverts his fury, from the King, the Counsell, the Parliament, and B. Jewell, upon the Writer of the Letter again; but all upon a high-Germane or pickt Quarrells, not worth two rushes apiece.

First, he chargeth the Writer with lending lame Giles a pair of Crutches to walk upon, and some Arrows to shoot at the Altars, and the Bowing to the blessed Name of JESUS. Who this Claudius Gellius, or Lame Giles should be, I cannot guesse;

Quarrells
& Allment.

Page 31.

guelle; nor is this Cripple known by any in our Neighbourhood. He may be much older then the Letter but now you know after. And this is our may halt before his Cripple; when he talks of Canons 1471; and again, outthine a Constable when he denies the Canons of 1571, pag. 18. to require joyned Tables for the Communion: Pag. 25. you say; because you saw it in Latine: Pag. 18. they say; because they saw it in English. And you may see it, when you please, the easier; because printed by John Day. In the mean time, the world may see your wisdom, to trouble the Presse with such impertinent Pollies.

Secondly, he taxeth the writer with seeming to cast a scorn on them; by whose direction the Book of the Fast in 1^o of the King was drawn up and published; as if it were a Novelty or singular device of theirs, to call the Later part of divine Service by the name of Second Service: which the Discourser sigheth. Surely this is a fierce hunting-Dog!

In somnis lupi vestigia latrant. He hath dreamt of some Hare, and now barks after her. Unless (peradventure) all this noise be but to get a bit from his Masters, ex consuetudine magis quam ex servitute; of a Custom he hath got to be rewarded in this kinde, not that he is any way provoked by the writer of the Letter. For the writer speaks not one word against this Partition of the Service in the Book of Fast; But the Vicar applying the same in his discourse (as it seems) to the Book of Common Prayer, and some of his Neighbours boggling thereat, the writer ex-

cuseth it, as done in imitation of that grave and
 pious Book, (which never intended to give *Saluticks*
 to the publick *Liturgie*) and nor (as might be
 conceived) of the two *Masses* used of old, that of
 the *Catechumeni*, and that of the *Faithfull*, a *Parvi-*
tion deserted long ago by the Church of Rome it
 self, as of no further use in the parts of the world,
 wholly converted to Christianity. But *Di. Coal*
 being conjured into the Circle of this *Paren-*
thesis, knowes not how to get out againe; but *de-*
boune he goes; and about he goes, from one absurditie
 to another.

For first, the Order of Morning Prayer is not (as
 this man supposeth) nor ever was, the whole *Mor-*
ning Prayer, but a little fragment thereof, call'd the
 order of *Mattins*, in the *Primar* of *h. Sarum*, as also
 in *K. Henry the Eighths Primar*, (which was in
 use under *K. Edward* for a long time) as also in
 the first *Liturgie* set forth by *K. Edward* him-
 self. Besides these *Mattins* or Order of *Adorning*
Prayer, there were of old, *Lauds*, *Primes*, *Houres*,
Collects, *Letanies*, *Suffrages*, and sometimes *Dirges*
 and *Commendations*. Some whereof are still re-
 tained in our *Morning Service*. So that if we
 should make one Service of the *Mattins*, we must
 make another of the *Collects*, a third of the *Letany*,
 and our *Communion* shalbe, at the soonest, our
 fourth, and by no means our *Second Service*.

Besides that, according to this new Reckon-
 ing, we shall have (that which I will be bold to
 say, no *Liturgie*, Greek or *Latine*, can shew this
 day) an entire Service without a Prayer for the
 King

s Mutatis re-
 bus, necesse
 fuit mutare
 Ceremonias.
 Quia jam Ca-
 techumeni de-
 esse incipie-
 bant, & hodie
 nulli sunt.
 Quod si sint
 (ut existeret
 possint) Iudeis
 ad nos trans-
 euntibus &
 Turcis, quid
 attinet prop-
 ter paucos ve-
 terem repetere
 morem? S. Rbe-
 nanus of S. Gre-
 gories changing
 of Gelasius his
Liturgie, Pref. ad
Liturg. Chrysost.
 h A *Primar* of
Salisbury Use,
 printed 1544.
 i A *Primar* set
 forth by the King,
 1545.
 k K. Edwards
Injunct. Injunct.
 34.
 l Fol. 121. And
 so in his *Injunct.*
Injunct. 23.
 m See the two
Primars.

King
 ter,
 -T
 vid
 gien
 the
 Mo
 Epia
 Aon
 Kick
 the
 mcy
 fang
 A
 vice
 or
 offr
 boly
 as it
 cien
 goo
 do
 eall
 Con
 alle
 i
 nio
 nov
 own
 unt
 up
 call
 the

King or Bishop, which in our own Liturgie come in after. Thus endeth the Order of Morning Prayer.

Thirdly, The ¹⁰ ~~Order~~ of ¹¹ ~~Divine~~ ¹² ~~Service~~ ¹³ ~~Prayer~~ calls it ¹⁴ ~~the~~ ¹⁵ ~~Order~~ ¹⁶ ~~of~~ ¹⁷ ~~the~~ ¹⁸ ~~Order~~ ¹⁹ ~~of~~ ²⁰ ~~the~~ ²¹ ~~Order~~ ²² ~~of~~ ²³ ~~the~~ ²⁴ ~~Order~~ ²⁵ ~~of~~ ²⁶ ~~the~~ ²⁷ ~~Order~~ ²⁸ ~~of~~ ²⁹ ~~the~~ ³⁰ ~~Order~~ ³¹ ~~of~~ ³² ~~the~~ ³³ ~~Order~~ ³⁴ ~~of~~ ³⁵ ~~the~~ ³⁶ ~~Order~~ ³⁷ ~~of~~ ³⁸ ~~the~~ ³⁹ ~~Order~~ ⁴⁰ ~~of~~ ⁴¹ ~~the~~ ⁴² ~~Order~~ ⁴³ ~~of~~ ⁴⁴ ~~the~~ ⁴⁵ ~~Order~~ ⁴⁶ ~~of~~ ⁴⁷ ~~the~~ ⁴⁸ ~~Order~~ ⁴⁹ ~~of~~ ⁵⁰ ~~the~~ ⁵¹ ~~Order~~ ⁵² ~~of~~ ⁵³ ~~the~~ ⁵⁴ ~~Order~~ ⁵⁵ ~~of~~ ⁵⁶ ~~the~~ ⁵⁷ ~~Order~~ ⁵⁸ ~~of~~ ⁵⁹ ~~the~~ ⁶⁰ ~~Order~~ ⁶¹ ~~of~~ ⁶² ~~the~~ ⁶³ ~~Order~~ ⁶⁴ ~~of~~ ⁶⁵ ~~the~~ ⁶⁶ ~~Order~~ ⁶⁷ ~~of~~ ⁶⁸ ~~the~~ ⁶⁹ ~~Order~~ ⁷⁰ ~~of~~ ⁷¹ ~~the~~ ⁷² ~~Order~~ ⁷³ ~~of~~ ⁷⁴ ~~the~~ ⁷⁵ ~~Order~~ ⁷⁶ ~~of~~ ⁷⁷ ~~the~~ ⁷⁸ ~~Order~~ ⁷⁹ ~~of~~ ⁸⁰ ~~the~~ ⁸¹ ~~Order~~ ⁸² ~~of~~ ⁸³ ~~the~~ ⁸⁴ ~~Order~~ ⁸⁵ ~~of~~ ⁸⁶ ~~the~~ ⁸⁷ ~~Order~~ ⁸⁸ ~~of~~ ⁸⁹ ~~the~~ ⁹⁰ ~~Order~~ ⁹¹ ~~of~~ ⁹² ~~the~~ ⁹³ ~~Order~~ ⁹⁴ ~~of~~ 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* M. Hookers
Eccles. Politi. l. 5.
dist. 30. p. 248.

ment. And M. Hooker speaking of that Case, which this man triflingly toucheth by and by after, to wit, when there is no Communion, and yet some Prayers to be said at the holy Table, doth not say (as this poore soul would imply) that these Prayers make a Second Service, but that they were devised at first for the Communion, and that that is the true cause, why they are at the Table of the Lord (not alwayes neither, but) commonly read. So that those Directors of the Book of Fast, had (no doubt) their particular reason for the particular Division of those pious Devotions (which none but a slight man would offer to slight;) but never dreamt (I dare swear for them) to impose upon the publick Liturgie of the Church, any other then the ancient and Legall Partitions and Appellations.

And again, before he comes out of his Circle, he is resolv'd to conjure up such a Doctrine, as might (if any were so simple as to believe him) turn not a few Parsons and Vicars out of their Benefices in a short time: By encouraging of them (in a Book printed with Licence) to set up a Consistory in the mid'st of Divine Service, to examine the worthinesse of all Communicants. And upon what ground think you? Because the Communicants (that due provision may be made of Bread and Wine, and other Necessaries for that holy mysterie) are requir'd to signifie their names unto the Curate over night, or before the beginning of Morning Prayer, or at the least immediately after. After what? Clearly, saith he, after all the Adorning Prayer, and before the Communion, that

* Pag. 27.

that the *Curate* may hold a privie *Session* in the midst of *divine Service*, and impanell a *Jury* of the Congregation, to know whether they be offended against the partie. Clearly say all (x) other men (and his own *Latin* translation to boot) *post principium matutinarum precum*, immediatly after the beginning of *morning Prayer*, that there may be allotted some space of time to make *provision* according to the number of the *Communicants*. And this is the true meaning of that *first Rubrick*, that hath no reference at all to the three subsequent. The second requires the *Curate* to admonish all (y) open & notorious evil liverers of those, that is, those intenders to receive the *Sacramēt*, so to amend their lives, that the Congregation may thereby be satisfied. Which were a thing ridiculously prescribed, to be done in such a place, or in so short a time; but is intended to be performed by the *Curate* (*private Confession* being not in use) upon (z) *private conference* with the parties. The third directs the *Curate* how to deal with those that he perceiveth (by intimation given and direction return'd from his *Ordinary*, as the (a) *Canon* interprets it) to continue in unrepented hatred and malice. These (having the direction of his *Ordinary*) he may abstain or keep back from receiving the *Sacrament*, and that (as we know by experience) in an Instant, without chopping or dividing the *divine Service*. Otherwise, it is a thing unreasonable, and altogether illegall, that a *Christian* man, laying open claim to his right in the *Sacrament*, should by the meer discretion of a *Curate* be debarr'd from it. I would

Z

be

(x) Vel immediate post principium matutinarum precum, Latin Liturgie. So to a word, Doctrina & Politia Ecclesie Anglic. p. 221.

(y) They must be notorious and known. Answer to the Adm. p. 102.

(z) Let him communicate with him privately at convenient leisure. The Order of the Communion 1548. p. 6. (a) Canon 27. compared with Can. 26.

(b) Cum enim quilibet Christianus ex hoc ipso quod est baptizatus, sit admissus ad Dominicam mensam, non potest jus suum ei tolli, nisi pro aliqua causa manifesta. *Aquin. Summ. p. 3 q. 60. art. 6.* Imò quilibet Christianus habet jus in perceptione Eucharistiae, nisi illud per peccatum mortale amittat. Vnde cum in facie Ecclesiae non constet talem amisisse jus suum non debet ei in facie Ecclesiae denegari— aliàs daretur facultas malis sacerdotibus, pro suo libito, punire hæc postea quos vellent. *Lindwood l. 3. de Celebrat. Missar. fol. 128.*

(c) Gratianus part. 3. de Consecrat. d. 2. fol. 437.

(d) Biblioth. V. part. Tom. 2. pag. 46.

(e) Chrysost. in Matth. Hom. 82. c. 11. Savil. Tom. 6. pag. 75.

be loath to put my *Lands*, nay my *goods* and *Chattels*, and shall I put my *interest* in the *body* and *blood* of *Christ* to a *private discretion*? So might it be in the power of a *malitious Priest* (as our learned (b) *Glosser* doth prudently observe) to mulct whom he pleas'd with this most horrible and execrable punishment. And therefore *may not the Steward by any means keep back these Nimrods or fat ones of the Earth, from his Masters Table, but warn them fairly, of the danger ensuing*, as (c) *Gratian* tells us out of *S. Augustine*. And indeed it is against the practice of all *Antiquity*, that the *Priest* should offer of his own head, to keep off any *Christned* and believing man from the sacred *Mysterics*.

It was the *Deacon* (whose power, as I touch'd before, our *Archdeacons* now, by *Collatio* of the *Bishop*, and *prescription* of *Time*, have incorporated in their *Jurisdictions*) that alwaies executed this severity: It is the *Deacon*, that cries out, *Tais d'yeux, tais d'yeux, Look to the doors, the doors there*; in *S. (d) Basils Liturgie*: It is he that showts out three several times, (e) *Ο ονι εστιν χηρην και ορφανον, On, on there, get you out there, all you that are to be catechised*; in *S. Chrysostoms Liturgie*. It is the *Deacon* that cries, *Go out all that are not to receive*; go out *Catechumens*; in the (f) *Ethiopic Liturgie*. It is unto the *Deacons*, that *S. Chrysostom* elsewhere speaks, (g) *Οι ουκ εστε καθαροι, You deserve no little punishment, if conscious of notorious crimes in any of the Communi-*

cants, εινε δεσπονη και οντιναι τιμωριαν, you deserve ad-

them

them to partake of that ho'y Table. This is unjuſt, the true dignitie which God hath given unto you, to look to ſhe worthy and unworthy Communicants; and not to ſtrout it up & down the Church in white or ſhining Copes and Veſtments. And I verily believe, that fro' theſe ancient times until this preſent, the debarring of unworthy perſons from the holy Myſteries, hath ever been eſteemed a part not of the ſpiritual, but the Eccleſiaſticall Jurisdiction. The Curat is but to preſent to the Ordinary, and to admoniſh the offender, and that in private onely (as I ſhould conceive the Law) leſt he prove (h) *proditor criminis*, a revealer rather, then a healer of his Brothers infirmities. And S. (i) *Auſtin* is clear of this opinion: *Nos à Communionem quenquam prohibere non poſſumus, niſi aut ſpontè confeſſum, aut in aliquo Iudicio Eccleſiaſtico vel ſeculari nominatum atq; convictum*, We may not prohibit any man from the Communion, untill he either willingly confeſſe, or be openly pronounced and convicted (of ſome notorious crime) in ſome Eccleſiaſticall or ſecular Court. (k) *Dominicus de Soto* is of opinion, that if a ſinner do but privately demand the Sacrament of the Pariſh-Prieſt, the Prieſt may not deny it him, untill it be pronounced deniable unto him *juridice*, that is, by ſome one exerciſing Eccleſiaſticall Jurisdiction. Howbeit (l) *Suarez* and others differ from him in that opinion, affirming the Pariſh-Prieſt to be reſtrained in this caſe, not upon private, but upon open and publick de-

(b) *Peccato uel culto poenam publicam inferens, eſt revelator confeſſionis, aut proditor criminis. Lindw. ubi ſupr.*
 Sed quia Chriſtus nobis debuit eſſe exemplum Iuſtitie, non conveniebat ejus magiſterio, ut Iudam, occultum peccatorem, ſine accuſatore & evidenti probatione, ab aliorum communionem ſepararet; nè per hoc daretur exemplum Prælatiſ. (To the Prelats, not to the ſimple Prieſts) *Aquin.*
 3. part. q. 81. art. 2. in corp.
 So *Tertullianus*. Parum hoc, ſi non etiam proditorem ſuum ſecum habuit, nec conſtanter denotavit. *De patientia, c. 3.*
 (i) *Tom. 9. lib. De Medicina penitent. c. 3.*
 (k) *In 4m Sent.*

Citatur in Gloſſ. ad 1. Cor. 5. & in Summ. Aquin. part. 3. qu. 80. art. 6. diſt. 12. art. 6. (l) In 3m diſt. 67. ſeſ. 3.

(l) In 3^m, diff.
97. §. 4.

(m) In 4^m, d. 12.
q. 1. art. 5.

mands only. But in the case of a *publick demand* the-
(l) *Iesuite* sets down, in my opinion, an excellent
Rule. It is requisite for the *Common good*, and the
convenient order of both *Church* and *Common-
wealth*, that all *common favours*, which are *publick-
ly* to be disposed and distributed according to the
merit and *dignity* of *private persons*, should be dis-
pens'd by some *publick Minister*, designed therun-
to by the chief person in that *Church* or *Common-
wealth*; not according to the *privat knowledge* nei-
ther of that *Minister*, but according to a *publick*
and *notorious cognisance*, agreed upon in that
Church or *Common-wealth*. And however a sinner
doth by his offence against God, loose (as the
School-men think) his *right* and *interest* in this blef-
sed *Sacrament*; untill by a new *Repentance*, he
makes, as it were, a new *Purchase* of the same; yet,
saith (m) *Aquinas*, must he lose it in the face of the
Church, before it can be denied him in the face of the
Church: Being to be judged (as in all other Cases)
not by any man, nor any *Ministers private know-
ledge*, but according to *Proofs* and *Allegations*, be-
fore such men and in such places onely, as have po-
wer to admit of *Proofs* and *Allegations*. The *Com-
mon good* requiring necessarily, that all such *publick*
actions of this nature should be reigled by a kind
of *publick*, and not *private knowledge*; which once
admitted into *Judicature*, would soon fill up the
Church and *State* with a world of *Scandals*, *Inju-
ries* and *Inconveniences*. And although *publick de-
manders* of this *Sacrament* are by the *Doctrine* of
these *Iesuites* to be *publickly rejected*, when their
offences

offences are known to the Priest, either by an Evidence of Law, or by an Evidence of fact; yet because this later Evidence of fact doth arise from a scrupulous and curious examination of the number of the persons which know the same (and how many of the present Communicants be of that number) as also of the quality of the place, the nature of the Crime, the Condition of the Witnesses, and a thousand other Circumstances; I had leiver entrust the Ordinary for altogether, then trouble a simple Curate to charge his head-piece with so many Quillets, and be liable afterwards to answer over in higher Courts, for the least misprision, and misapprehension in any of these curious pieces or Circumstances.

My practice therefore hath ever been, not to keep back, but to admonish onely, publick offenders, upon the like evidence of fact; and that not publickly neither, nor by Name. And I continue the stiffer in this Opinion, because I find sithence the Reformation, our Church had once a Canon for the One (which still may be in some force) but never any footstep of the other, being the height of the Genevan and Presbyterie Doctrine. But for the former, there was (as I said) a Rubrick of this nature, immediatly before the Collect, You that do truly and earnestly repent, &c. (n) Here the Priest shall pause a while, to see if any man will withdraw himself. And if he perceive any one so to do, let him commune with him privily at convenient leisure. Privily, not in the Church: At leisure, not by chopping and enterloping with the divine Service. But

(n) Order of the Communion. 1548. pag. 6

this (though I think I am very near the right) I submit for all that (for the declaration of the practice) to the learned *Canonists* of our Church.

(o) *Pag.* 27.

His third *Extravagancy* is, That (o) he so faine would learn of this doughty Disputant why he should make such difference between the Chappells and Cathedrall Churches on the one side, and the Parochi-alls on the other: The Laws and Canons now in force looking alike in all. And if there be not some cunning, to make Chappells and Cathedralls guilty of some foule Transgression. The reason that the poore

(p) *Letter p. 72.*

man gives, is because the placing of (p) Tables in Chappells and Cathedralls is not the point in Question. The Reason that you give is void of all reason (though not of all malice) that he should do it to their prejudice: when he tels you at the first, he doth both approve in the Vicar, and imitate in his own practice their forms & Ceremonies. I should conceive, that he could not but know that the Altars in Chappells and Oratories are not amongst the Papists themselves (the Mint-masters of Ceremonies) agreeable in situation to the Altars in Churches. And this (q) Suarez the Jesuit could tell him. He might also mark some speciall differences which our Canons themselves do make between Cathedralls and Parochiall Churches: As in the (r) place of Reading the Litanies; in the allowance of (s) Locall Statutes; in (t) monthly Communion; in (u) Copes, not onely for him that Officiates, but for the Epistolers and the Gospellers, in the Excepting of Cathedralls from delivering up to the Queens Commissioners, the Ornaments and Jewels

(q) In 3^m part.
Tom. 3. q. 83.
art. 3. disp. 81.
S. 5.

(r) 2. Elis. In-
junct. 18.

(s) Injunct. of K.
Edw. Injunct. 21

(t) Certain Ca-
nons 1571. p. 8

(u) Adversifm.
Articles for
Adm. the Sa-
crament, ibid.
reviv'd. c. 24.

Jewels of their Churches, (the Article naming expressly the (x) Churchwardens of every Parish only) And particularly in an observation concerning the point in hand, That whereas in Parish-churches, the ten Commandements were only appointed to be printed in little Tables, and to be fixed upon the wall over the said Communion-Boord; there is a speciall Proviso, that in Cathedrall Churches the Tables of the said Precepts be more costly and largely painted out. Wherof this may be a reason; That in some Cathedrall Churches where the Steps were not transposed in tertio of the Quere, and consequently (y) thought fit to continue, and the Wall on the back-side of the Altar untaken down, the Table might stand, as the Altar did before; all along, and the Commandements be more largely painted out; to fill up the length and extension of the same; But he that will peruse all these Canons well, that concern the placing and displacing of Tables, shall finde, that not one of them names Cathedrall Churches; And will easily condemn this mans supposition, as childish and ridiculous, That every Injunction given the Visitours, for the Parochiall, is extendible to the Mother and Cathedrall Church, left in many things to her Locall Statutes. Unlesse there were some other speciall directions, as to B. Ridley in the case of Pauls; which are not extant in Print, nor (as I am informed) in the Paper-office. But I do not find in the Writer of the Letter, any supposable End of this Exception, beside Caution and warinesse, not to give any the least offence, or stir up needlesse and unnecessary Controversies.

His

(x) Q. Elis. 1st.
June. 47. For
Vestments, &c.

(y) Orders, O.
October 1561.

1561. 7 (4)
manus

(v) Pag. 40. 41

His fourth Extravagancy, is a great desire he hath to bring both this *Writer* (and all other writers of *Histories*) within the compasse of the *Statute of Sedition*, for daring to relate the Peoples beating down of *Alsars de facto*, before any Order of *Law* issued forth for their demolishment. Because the People (of England) are led by *Precedents*, more then by *Laws*, and think all things lawfull to be done, (for example, the Rebellion of *Jack Straw*, and *Wat Tyler*) which were done before them. And therefore to write such a fine *History*, is fine *Doctrine*. And to raise *Doctrines* out of *Narrations* in *Histories*, is a fine & a very fine *Bull*. Thrice happy then *S^t Thomas More* and the Lord of *S. Albanes*, that are already dead; and wo be to that learned *Nobleman*, who having much to loose, is notwithstanding commanded to relate the (a) *Rebellion* of *Captain Cobler* in *Lincoln-shire*, and the holy *Pilgrimes* in *Tork-shire*, that would appoint *Counsellors* and *Bishops* to *King Henry* the eighth. This is fine *Doctrine* indeed, when *Doctour Coal* (if he should look that way) can neither be *Counsellor* nor *Bishop*, without the speciall commendations of brave *Captain Cobler*. Nay the Father of the (b) *Latine History* is not out of the danger of this *Guns-shot*: Who delivers this fine *Doctrine* to all *Historians*, That they ought to set down *Fædum incipit*, the foul attempts of ill men, not to be imitated, but to be eschewed by all *Readers*. Yea, but with the Relating of it, he should have written a *Sermon* or *Harangue* against it. There are already publick

(a) *Alis and Mon. part. 2. fol. 377.*

(b) *T. Livius Proem.*

publick (c) *Homilies* in the Church; written of purpose against all *Seditions* and *Rebellions*. And to do this in every *Narrative* of a fact, is the fault that (d) *Polybius* finds with *Philarchus*; for presenting his Readers with a *passionate Tragedy*, in stead of a *plain and naked History*.

(c) *Against disobedience and wilfull rebellion*. The worse should give place to the better.

(d) *Hist. l. 2.*
Καὶ τὰς ἀπειρή-
μους τοῖς ἱστο-
ρικοῖς ἀγα-
θὴν εἶναι, κα-
τὰ τὸν οἶον Ἰα-
γροδοτῶτος.
(e) *Pag. 41.*

Yea but (saith the (e) *Doctour*) the *History* is false in matter of fact. For the *Altars* were not *stir'd* by the people, untill they had some *Order* and *authority* from those who had a power so to do it. If this be made good, let the *Writer* defend himself for me; I wash my hands of him. Yes, there is nothing can be more clearly prov'd. For in the Letter to *Bishop Ridley* it is said, that it was come to the *Kings* knowledge already (that is, before any *Order* given by the *King* or the *Counsell*, for ought appears in any *Book* or upon any *Record*) that the *Altars* upon *godly* and *godly Considerations* were taken down. Were they taken down already, before the *King* and *Counsell* heard thereof? and upon *Considerations* only? Then surely, not upon any *Command* of the *King*, or *relection* of the *Counsell*, *Canon* of the *Convocation*, *Mandate* of the *Ordinary*; (For where doth your *Doctourship* find any *Commands* of this nature call'd *Considerations*?) but upon the private ap-
prehension of the people, instructed by their *M-
nisters*, that the form of a *Table* would more move the simple to the right use of the *Lords Supper*. For so the *King* and *Lords*, in their first reason, do clearly expresse what is mean't by the *godly* and *godly Consideration* set down by that *King* in his

A a

Letter.

Letter. Because the *Doctour* therefore is dispos'd to be merry, and to make his Readers sport, looking (like a *Water-man* in a Wherry) one way, and pulling on his Proofs another way; I will tell you, what I conceive the *Writer* of the *Letter* might mean by these two Lines objected against; although it be little materiall to the present Controversie.

1. I perceive he relates (in the first place) to the *Reformation of Altars* beyond the Seas (because he speaks of supreme *Magistrates*) which the people began by way of *fact*, before the *Magistrates* established the same by way of *Law*. And this *Luther* complains of against (f) *Carolo-stadius*: that he chose rather to *hew down*, then to *dispute down* *Altars*. Although some (g) others write, that *Carolo-stadius* had herein the *assent* at least wise of the *Magistrates* then residing in the Castle of *Wittemberg*. However *Luther* was inflam'd against him, that he durst in the time of his absence in *Pathmos* presume upon so punctuall a *Reformation*. (h) *Gerardus* likewise finds no fault with the *thing*, but with the *manner* of the *Reformation*, which the *Calvinists* made in this particular of the *Altar*: That they did it *Securibus et bipennibus*, with Axes and Hammers, and not with the *power* of the *Magistrate*, instructed thereunto by the *ecclesiasticall Synods*. So *Iacobus* (i) *Andreas* gives *Baza* thanks, that however he maintained the *matter*, he did so clearly expresse his dislike of the *manner* of this *Reformation*, done (as *Andreas* saith) *argumentis & Ensisibus*,

(f) Tu verò ir-
ruis & turbas
cies, altaria
demolienda &
sacra tollendo,
— cum è sug-
gesto docen-
dum fuisset, &c.
*Lutherus, Ser-
mone, De iis
que non neces-
sariò exiguntur*
3522. *Oper. tom.*
7. p. 276.

(g) Melchior
*Adamus in vita
Carolo-stadii, ex
Steidan. lib. 3.*

(h) *Tom. 5. de
Sacra Cena.*
dis. 261.

(i) *Colloq. Mö-
pelt.*

(107)
Faſtibus, rather with Arguments from *Clubs* and
Staves, then with Syllogiſmes fetch'd from the
Word of God. And thus this *Reformation of Altars*
began in the Churches beyond the *Seas*: Of
the which we may ſay, as the *Romans* did of
(k) *Pompey the great*, Εὐχρη πντερὲς φίλτων τέκνον, that
was a *faire* and a *happy* daughier, though brought
forth by an *ugly* and *odious* Mother.

(k) *Plutarch in*
Vita Pompeii.

2. And in the ſecond place, I do conceive, that
the *Writer* holds it a very eaſie matter to prove
the ſame by way of *Fact*, to have been obſerved
in all the *taking down and ſetting up of Altars*, pra-
ctiſed here in *England*, in theſe laſt *Reformations*.

K. Edward himſelf complains of this kind of peo-
ple, that *did enterpriſe to run before* (l) *authoritie*; &
declares how (m) *he with his uncle the Protector,*
and *Counſell*, divers times in the *firſt and ſecond year*
of his reign, did *aſſay to ſtay innovations or new Rites*
in this kinde, though not with that ſucceſſe he wiſhed.

(l) *proclam. be-*
fore the Com-
munion.

(m) *5. & 6.*
Ed. 6. c. 1.

Howbeit (as it is there ſaid) he did not puniſh
thē, but *granted them a Parliament-pardon* for theſe
diſorderly attempts; becauſe his *Highneſſe* took
it, that they did it of a *good zeal*. Where you
have a clear expoſition of thoſe words we ſpake
of even now, *good and godly Conſideration*. And *Q.*

Mary her ſelf, as forward as ſhe was to ſet them
up again, yet could ſhe not make ſuch haſt of
her *deformation* in this kind, but ſhe was pre-
vented by the ſuperſtition of her (n) *Zelotes*, who
no doubt had likewiſe their *Conſiderations*. The
ſame may be ſaid of *Q. Elizabeth*: That before
her *Injunctions* could get forth, (o) *In many and*

(n) *Cooper in*
his Chronicle.

(o) *Q. Elizabeth in*
her laſt Injunct.

sway places of the Realm, the Altars of the Churches were removed: And much strife and contention did arise amongst her subjects about removing of the Steps of the foresaid Altar. And all out of private Considerations. This irregular forwardnesse of the people the Writer of the Letter doth touch indeed, (though but in a word) but doth no more approve of, then I do of your sticking in this sort for Table-Altars in the Church, upon pretence of the Pietie of the Times (another Consideration up and down) and running before the Declaration of your Prince, and the Chief Governours of the Church in this your fancy and imagination. This answers another Hubbub the Doctour makes, (p) that the Altars stood longer, then for two years, in K. Edwards time. They stood three or four years before the Kings Declaration, but not one complete yeare, before this godly Consideration had taken them to task. And this Declaration is therefore in the Letter call'd a kind of Law, because it was neither Act of Parliament, nor a meere Act of Councell, but an Act of the King sitting in Council; which (if not in all things else) without all question, in all matters ecclesiasticall, is a kind of Law. And if it be more then a kind of Law, the more it is for the advantage of the Writer, and the more impudent is this Companion, that in all this Section, from the beginning to the end thereof, hath set himself to thwart and oppose it.

His fifth Extravagancie, is to impose upon the (q) Writer of the Letter, that he should averre the name of Altar to be only used in the Liturgy of 1549. Where.

(p) pag. 28.

(q) pag. 37.

Whereas the *Letter* saith no more, but that it is *passim*, every-where there used without scrupulosity. And whereas he taxeth the *Writer* for want of leisure to finde the word *Boord* once, and the word *Table* once, in that *Liturgie*, I perceive plainly, that he is more busie a great deal, then the *Writer*, who peradventure came not so late from his Horn-book as this *Doctour* did, to minde the joyning together of *Letters* and *Syllables*. For though upon perusall in cold blood, he can finde the word *Boord* but once, and the word *Table* but once, in all that *Liturgie*; (And he must cry, *Eupno*, in Print, to all *England*, to come out and see this sublime curiosity) yet will I undertake to shew unto him the word *Boord* twice, and the word *Table* six times used in that *Liturgie*, if he will but promise to shew unto me, how he, or I, or the *Writer* of the *Letter*, or the *Reader* of this scribble, may be six pinnes the better for this doughtie observation.

His sixth *Extravagancie* goeth a little beyond his companions, and lacks but a grain of a *Capricheo*; That the *Writer* of the *Letter* deserves first to be burnt as an *Heresick* to the *Church*, and then (at the same instant) to be drown'd as a *Traitor* to the *State*, for using in a *Kingdom* these desperate expressions of *Children of this Church and Common-wealth*. Here is fine *Doctrine* indeed, That all *Children of this Church*, must be *intra partem Donati*, down-right *Puritans*: And all that mention here any *Common-wealth*,

Aa 3:

(even

(r) Robert Gauguin. *Histor.* 1. 2. in Clotario. And Belleforest after him. The Story doubted of by President Faucher, (who thinks there was no such Roirelet, as he called him) and disputed against by Pasquier des Recher. 1. 3. c. 7.

(s) Epist. 40. Jerusalem which is above is free, which is the Mother of us all. *Gal.* 4. De qua predicatur, quod in toto mundo fructificet & crescat. *Aug.* tom. 7. contra

Crescon. *Grammat.* 1. 4. p. 212. (t) Hæc est Eva mater omnium Viventium. 1. 2. in *Luc.* c. 3. T. 7. 5. p. 32.

(u) Mater nostra Ecclesia est. *Hieron.* tom. 4. in *Exek.* 1. 5. in c. 16. p. 821.

(x) Quales debent esse Ecclesiarum filii? quales & pacifici. *Aug.* tom. 8. in *Psalm.* 127. (y) Ecclesiarum pueri vocantur, qui celestibus mandatis inserviunt. *Tom.* 1. in *Job.* 29. p. 466. (z) 5. *Elif.* c. 12. 39. *Elif.* c. 12. 1. *Jac.* c. 22. 3. *Jac.* c. 12. 21. *Jac.* c. 9. 10, 17, 18. (a) See King James his works, p. 483, 528, 544, 545, 546. And most of these expressions to his people in Parliament.

(even Sir Thomas Smith, that writ of *Englands Common-wealth*) must be an Enemy to the Kingdom. I never heard of a Church without Children, unless it be one of a Seabaptist in Amsterdam, who having baptized himself to a faith of his own making, could never be seconded in that Religion. And I never heard of a Kingdom without a Common-wealth, unless it be likewise one little (r) *Tvivot* in Normandy, which, they say, is but the Countrey-house of an ancient Gentleman. I had heard heretofore, that the Church was the best Mother, as bearing Children unto God; and the Kingdom the best of Common-weales, to nourish and preserve this Church and her Children. But now, all the Children of this Church must be printed the Brethren of dispersion: And the well-wishers of the Common-wealth must be Enemies to Monarchie and Friends to confusion. And this blinking Doctour can see this with half an eye. I would fain have him open the other half, and tell me what he sees in (s) *S. Cyprian*; when he lessons him about this fine Doctrine; *Nemo filios Ecclesia de Ecclesia tollat*, Let no man presume to take the Children of the Church, and thrust them into the part of *Donatus*: As also what he can see in (t) *S. Ambrose*, (u) *S. Hierom*, (x) *S. Augustine*, and (y) *S. Gregory*, who call all Christians, the Children of the Church: What in so many (z) *Acts of Parliaments*, in so many (a) *Spee-*

ches

ches of K. James in Parliament, that mention without scruple the Common-wealth of this Kingdom. Shall the Fathers learn Criticismes to speak of the Church; and K. James, expressions to speak of Kingdoms, from this railing Philistine? For the Writer of the Letter one half is too much; a quarter of an eye will serve the turn, to see what he means, and to see what he means not, by the one and the other. The Children of this Church, be those (in his stile.) that will give eare to the voice and Canons of this Church: The Children of this Common-wealth, are such as obey the wholesome Laws and Reiglement of this State and Kingdom. But base Sycophants, that slight the Canons of their Bishops, and undertake to refute the Reiglement of their Princes, (though they hope by flattery to prey upon either) are (as the Writer thinks) no true Children of the one or the other. As this man by his allusion to Donatus the African, shews clearly what he would be, if he were to chuse: Donatus potius quam Natus, No obedient Child, but a domineering Father in Gods Church. Howbeit the man (give him his due) is not infinite in his Ambition, nor so malicious, as he seems, against the Puritanes. For whereas S. Paul in his first to Timothy, reckons up a long Catalogue of Graces, to be blamelesse, vigilant, sober, modest, learned, hospitall, and I know not what; the man is content, the Puritanes take all these for themselves, and the glorious Titles of Children of the Church and Servants of the Common-wealth, so as they leave him but the first in that

that Chapter, *a desire to be a Bishop*. Which great pitie it were so *Indicions a Divine* should not enjoy as long as he lives.

His seventh *Extravagancy* is this, To conceive that *none was ever scandalized at the name of the Lords Table*: (b) And to charge the *Writer* for making this Supposition to *perswade the people, that questionlesse such men there are*. Surely there are of that kind but too many in the world: Some, that (because it stands not *Altar-wise*) call it a (c) *profane Table*; some, an (d) *Oyster-board*; some, an *Oyster-table*; and this *Vicar* himself (if the Neighbours charg'd him rightly) a (e) *Tresle*. Nay, this *Indicions Divine* implies very strongly, that the *name and fashion of an Altar* is more agreeable to the *Pietie of the times*, and the *Good work in hand*: Which could I believe to be true, I would my self be asham'd to be such an *Enemy to Piety and good works*, as to give it any other Appellation; then that of an *Altar*. Beside that, there goeth from hand to hand, a pocket-*Deterrmination*, as said or read in one of our *Vniversities*, to prove the *lawfulnesse of Bowing before the Altar*. The *Altar*, I say, not the *Table*, by any means. For in this short *Discourse* (which held me but one half-houre to read over) this word *Altar* is thundred out *one hundred and fve* severall times, and the *holy Table* scarce *once* named (in the mans own expression) in the whole Treatise. And whether the Authour may not be suspected to be *asham'd of the name of a Table*, I will leave you to gaele by this which followeth.

(b) p. 43.

(c) *Rhemist*,
2 Cor. 11.

(d) p. 21.

(e) Chap. 1.

He saith, the *Rubricks* of all the *Greek Liturgies*, and more especially of those of *S. Basil*, and *S. Chrysostom*, (the rest in truth, having in a manner no *Rubricks* at all, do require *προσκύνημα fieri ἔμπροσθεν τῆ θυσιαστηρίου, vel τῆς ἁγίας Πάσης. That Courtesies or Adorations be made before the Altar or the holy Table.* At which Quotation, you would sweare the word *Altar* were to be found in these *Rubricks* up and down, but the word *Table* scarce at all used, but brought in by this *Protestant Doctour*, to comply with our owne *Liturgie*. Whereas, the cleane contrary way, these *προσκύνηματα* are there required to be made (and decently, as I think) before the *holy Table*; but no mention at all in any of those *Rubricks*, of *θυσιαστηριον*, or the *Altar*, in any good or *Authenticall* (f) *Copy*. There is indeed a lame and imperfect *Liturgie* of *S. Chrysostom*, set out by (g) *Erasmus*, one *Rubrick* whereof doth say, that the *Priest*, and the *Deacon*, do make *προσκύνησιν οἷς οἱς τὸ ἅγιον θυσιαστηριον*, three Reverences towards the *holy Altar*. But, beside that the complet *Copies* have no such *Rubrick* in them, *Erasmus* translates (h) *θυσιαστηριον* in that place, *sanctum sacrum*, the *holy Chancell*, not the *holy Altar*. True it is, that the *Papists* (whom the *Doctour* doth not a little imitate) do in all these *Liturgies* familiarly translate *ἡ ἁγία Πάσης, The holy Altar*, in stead of *The holy Table*. Whereas *ἡ ἁγία* doth ever signifie a *Table*; but *θυσιαστηριον* doth not ever signifie an *Altar*. For in that place of *Socrates*, lib. I. c. 25. (in the *Latin*; but c. 37. in the (i) *Greek*) cited in the same *Determination*, it is not well translated

(f) Neither in those in *Biblioth. Vet. Pat. tom. 2. Parisiis*, 1624. Nor in those set out at Paris by *Mercellus*, 1560.

(g) *Parisiis*, 1537.
(h) *Miss. Chrysost. Græcolar. pag. 10 per Wechelium*, 1537.

(i) Set forth at Paris by *Robertus Sazpben*, 1544.

ted by *Musculus* (whom the *Doffour* followeth) *Alexander* going into the Altar, did fall down on his face before the holy Table. For it ought to be, *Alexander* going into the Quire or Chancell, did fall down, &c. For (k) *Eis* doth signifie a motion to such a place, as the mover may be at the last *Eis*, within that place. But *Alexander* could not be within the Altar, but very properly within the Quire or Chancell, *δοιασμεν*, *Altarium*, *Sacrarium*. It signifies a Chancell aswel as an Altar, saith the old (l) *Glossary*. And so *Erasmus* doth often translate the Word, as I noted before. But this Humiliation before the holy Table, had never prevailed against *Arius*, as this *Determinatour* thinks, unlesse by hook or by crook, it had been eak'd out to an Adoration before the Altar.

However, that this private *Letter*, written to be perused, and to die in the hands of *Divines* onely (and not so much as once read to the *Alderman* of *Grantham*) should be endicted to humour or perswade the *People*, is a *Calf* already, and may in time prove a more bellowing creature, if venom and malice do not metamorphize the same to that deformed reptile that walks upon the Belly. But the true Adversary this passage in the *Letter* reacheth at, is the Church of *Rome*; which, upon the Reformation of her Masse by *Pius Quintus*, directed to the Councell of *Trent*, hath quite left out of her Canon, this very name of the holy Table, against the praice of all *Antiquitie*, and the precedent of the *Liturgies* of all ages, and Nations that ever I could set eye upon.

And

(k) Τὸ εἰς ἁ-
νδρῶν ἀπὸ τῆς
ἐκκλῆς. *Euseb. in*
1. Iliad. p. 39.

(l) Found annexed to some manuscripts of *Cyril*, and set forth by *Henry Stephen*. 1583.

And I shall crave the patience of the Reader, if I enlarge my self a little in this particular; because it may conduce (peradventure) to enlighten all the Corners of this little Controversie.

S. *Luke* is stil'd by S. *Paul* (as you know) the (m) man whose praise is in the Gospel. And (as some of the Greek Fathers are of opinion) the Gospel of S. *Luke* dictated by S. *Paul*, is call'd in one place, (n) S. *Pauls* own Gospel. There being such a harmony of expressions between the one and the other. Now look what S. *Luke* calls that *Vtenfill* upon the which the Rich man did eat his meat, in the (o) 16th, he calls the same, which our Saviour did celebrate the Supper upon, in the * 22th Chapter of his Gospel: and that is, *ἡ δαμά*, which the Grammarians derive of (p) *τετραδά*, a four-footed Table. S. *Paul* likewise speaking of set purpose and in a continued discourse, (Neither of both, as I desire you to observe well, S. *Paul* doth in the Epistle to the Hebrews) doth call that *Vtenfill*, upon the which they in the Primitive Church did celebrate the Lords Supper, *ἡ δαμά*, a four-footed Table likewise. And in all the new Testament, there is no one place, which treating purposely and literally of the Sacrament, doth give the *Vtenfill* it was celebrated upon any other name or Appellation. The Syriack Translation calls it *ܡܚܕܐ* (q) in the 22th of *Luke*. Which is the (q) same with *שלחן* a Table, the word in S. *Mathews* Hebrew Gospel set forth by (r) *Munster*, derived of the verb *שלח* to Messe or set on, from the Messes standing

(m) 1 Cor. 3. 12

(n) Rom. 2. 16

(o) Luke 16. 21.

* Luke 22. 21.

(p) Etym. Mag.

(q) *Arta Mon-*
tan. in Lexico
Syriaco.

(r) See *Mun-*
sters Hebrew
Gospel. of S.
Math. p. 243.

(s) *Pagnin.*

(t) *Mercer.*

(u) *In his Answer to the Repique.*

(x) *Libro 2. de Missa c. 17.*

(y) *Instit. l. 6. s. 5.*

(z) *In Fulk's defence. c. 17. p. 174.*

(a) *Instit. l. 6. s. 9.*

(b) *Set forth in Syriack and Latine by Guido Fabritius. 1672*

(c) *Bibliotheca Patr. Tom. 6.*

P. 72.

(d) *L. 5. de Sacram. c. 3.*

thereon, say (s) some, or from the *Mission* and extension of the same, as being more extended in length then in breadth, as (t) others conceive. And in the *Syriack* and *Latine* Testament printed in *Rome* with curious Pictures, *Christ* and his Disciples are painted sitting upon such a long and four-footed *Table*: As Mounsieur (u) *Moulin* observes to have seen them set forth in the Gallery of a *French* Cardinall. (x) And *Bellarmino* is of Opinion, that the Apostles all their time called this *Vtenfill* by no other name, especially not by the name of an *Altar*: The learned Bishop of (y) *Duresme* agreeing with the *Cardinall* in this Opinion, though not in the reason he gives of the same. Some while after the Apostles age (but how long that while may be, we have already handled) this *Vtenfill* came to be call'd both a *Table* and an *Altar*: But with this difference: that (as *Gregory* (z) *Martin* tells us) the *Greek* Fathers call it more often *Table*; the *Latine*, more often *Altar*. But as our learned (a) *Bishop* conceives, it was more rarely call'd *Altar*, of *Greeks* and *Latines*, then *Table*. However, in *S. Basil*, and *S. Chrysostoms Liturgies*, it is in the Prayer before the *Consecration*, and in all the *Rubricks*, call'd a *Table*.

It is so in the (b) *Syriack Liturgie* of the Patriarch *Severus*, who useth the same word *ܬܡܢܐ* which we spake of before. It is so in the *Aethiopian Liturgie*, call'd (c) *Miraculosa Mensa*, a miraculous *Table*. The word is used by (d) *S. Ambrose*, in his Books *de Sacramentis*. Nay it is used

used in the *Romane Pontificall*, in the very (e) *Prayer of consecrating the Altar*. But upon the *Reformation*, the words began to be examined and more narrowly look't unto by both parties. The Protestants, because they make it a *Communion* or a *Supper*, and no *Sacrifice*, therefore they call it *Table onely*, and abhorre from the word *Altar*, as *Papistically*, saith (f) *Gregory Martin*; And very truly, for those times he wrote in. For *D. Fulk*, when he comes to answer that passage, doth no way flinch, but clearly confesse that it was so here in *England*. (g) *With us indeed it is, as it is call'd in Scripture, onely a Table*. And this Book was dedicated to *Q. Elisabeth*. And what did the *Papists* on the other side? Although in their writings they give us smooth words, as this our *Doctour* doth, That they do with the *Fathers* approve equally of the one and the other appellation; yet when they come to reform their *Canon of the Masse*, they never use in *Rubrick* or *Prayer*; neither *literally*; nor so much as by *Allusion*, this word *Table*. Let any indifferent Reader therefore judge, if the *Writer* of the *Letter* had not then some cause, and my self now much more, to wish that the *Lords Table* may not be conceived to be a *new name*, and that the *Good work in hand* may not make the unlearned sort of men ashamed of it.

His eighth *Extravagancy* is this; That having conferr'd with the *Joyner*, which wrought the *Table* upon the which our Saviour *Christ* celebrated the *Supper*, he hath found it to be of a more

(e) *Pontif. Greg.*
13. 1582. pag.
145. *Pontif.*
pñ quarri 1564
p. 136. *Adesto,*
Domine, dedi-
cationi hujus
mensæ tuæ.

(f) In *Fulk's*
Defence. c. 17.
pag. 174.

(g) *Ibidem.*

(h) pag. 44.

(i) Nonnus in
13. Ioan. and
a little before,
Ο τριπτον δου-
τιμων δου-
χιδων κυλον
αμειβων.

(k) Psal. 127 3

(l) In summa
de Eccles.

(m) Vnde &
quidam metri-
ce dixerunt.
3. parte, q. 81.
art. 2. ad 1^m.

curious composition, then we took it for, to wit, of an (h) *Ovall form*. Which surely is some *addle Egge*, hatch't by the winde of his own imagination. Nor doth he offer to cite any Authour for it. (i) *Nonnus* doth seem to call it indeed a *Circle*;

Ἀρεσταιων περὶ κύκλον δημοσπορίο τετραέχνης.

But that is in regard of the *Apostles sitting* of the *Table*, and sitting (as those *Olive-branches* in the *Psalm*) (k) *round about the Table*. And so is the Verse to be understood, which (l) *Turrecremata* calls the *Verse of the ancient Divines*, and (m) *Thomas Aquinas*, the *Metre-verse*.

Rex sedet in cæna turbâ cinctus duodenâ.

Se tenet in manibus, se cibât ipse cibus.

That is,

The twelve Apostles in a Ring

Sate at the Table with their King:

Who in his hands himself did bring,

The Food and Feeder being one thing.

And there was amongst the ancient *Jews* a *round* and *circular* kinde of sitting at meat, call'd in *Salomons* (n) *Canticum Canticorum* סבא סבא having *Oikos rotundos*, Sphericall Rooms, with banquetting-beds suitable to the place, as that great (o) *Critick* doth describe them. But this *Ovall form* is the *Doctors* own *Invention*, and he might challenge, if not a *Triumph*, yet an *Ovation* for the same, could it be handsomely accommodated to those Benches, Stools, Chairs, and other Furniture he hath bespoken for his *Table*. For he saith, it was compassed round about

(n) Cantic. I. 12

(o) Casaub.
Exercit. 16.
P. 494.

about with Beds; which how it could be about an (p) *Ovall Table* that held *thirteen* (or *more*, as (q) some are of opinion) but that those of either end must make long armes to reach at their meate, and especially to take the bread from our *Saviours* hand; can never be clear'd without another bout in *Geomeiry*, and as long a wrangling about *Sphericall*, as we have had already about *Angular* figures. For let these Feasting-couches be *three*, as (r) *Scaliger*, or *four*, as (s) *Casaubon* will have it, yet will it pose 24 of the neatest Gentlemen Vñhers about the Court, to fit them so about an *Ovall Table* of this *Diameter*, but that some of the Ghests must suffer a kinde of *strappado* in their armes, when they reach at their *Victuals*.

(p) pag. 44.

(q) See Suarez in 3^m. q. 81.

(r) Ioseph. Scaliger de emendatione temporum l. 6. p. 271.

(s) Exercit. 16. p. 494.

The last *Extravagancy* (of more (t) *vaganoy* then any of the rest, as wandering like a *Gypsy* up and down his Pamphlet from one end thereof unto the other) is this, That he chargeth all this *Lester* (written to *Clergie-men*, and *them onely*) to be composed *populo ut placeret*, to please the people. And I must confesse, it is a heauey case, as you lay it. A phantastickall *Vicar* may not call his *Communion-table*, an *Altar*, as the *Papists* do, nor change it to an *Altar* of *Stone*, without the leave of his Superiour, but his *Ordinary*, or this fellow that looks like a *Ordinary*, must check him for his devotion; and all to *curry favour with the multitude or people*. Nay the *Vicar*, though (after that fashion of the ancient Kings of (u) *Persia*) he hath *eares* planted in every corner of his

(t) pag. 10. 42. 43. 58.

(u) Xenophon in Cyropæd.

Church,

Church, may not by this domineering fellow be suffered to determine, who *can heare him*, and who *not*, rather then the deaf Add'r of the Parish, the *common people*. Lastly, this *Vicar*, being no dull *Spectator* or *contemplative piece*, but *è meliore luto*, a right blade, and of the *Active Mold*, cannot thwack these Russet-coats as they well deserve, but he must be most basely used, and exhorted to Peace and Charitie by this supposed *Ordinary*, out of a trick to please the people. O *Literam illiteratissimam*! O *Letter* fit to make *litter* of, for offering in this sort to pull down the *Steeple*, and winde up the *People*! There is a kinde of *Venome* that makes a man *laugh*; and of this operation is this part of the *Libell*. *Dog n's* would fain triumph upon the *ambition* of *Pinto*, but doth it with a *far more swelling ambition*. The *ambition* of this *Text* had never been blown up with the blast of the *People*, had it not been for the pride and *ambition* of the *Commentator*. It is a certain *judicious Divine* had an itching desire to be in print, and to build a new house upon old ruines, carrying this poore *Letter* but like a *Pageant* of conquered Countreys, to set forth and adorn his *Triumphall Chariot*: but for whose (no small) indiscretion, I might have said of this *Letter* (destinied to the perusall of a few *Church-men* of one Neighbourhood only) as *Aristotle* once said, either of his *Physicks* (as (o) *A. Gellius*) or *Metaphysicks* (as (p) *Plutarch* conceives it) that it was *ἐνδεδυμένον καὶ μὴ ἐκδεδυμένον*, that it was *published* and *unpublished*, before the Edition of this

(o) *Aulus Gellius* not. *Attic.*
l. 20. c. 5.

(p) *Plutarch.*
in vita Alex-
andri.

this rayling *Pamphlet*. However the man (we conceive to be aim'd at in this malicious passage) hath better reason, then D. *Coat*, to know, (q) *quàm breves & infauti populi Romani amores*, how brickle and unlucky a repose it hath been in all Ages of the world, for a man to stay himself upon the unconstant multitude. And yet if he were a *Diocesan* (as you seem to make him) he were as very a mad one as ever scap'd *Bethlem*, if he should give way to such a flight and indiscreet *Church-man*, by odde humours and concepts of his own to scandalize the people committed unto him.

(q) *Tacit. ag-
nal. lib. 2.*

*At non ille, satum quo te mentiris, Achilles
Talis erat populo.* —

The first *Protestants* of the *Reformation* (whom you falsely pretend to imitate) had a better opinion of the *Common people*. We have prov'd already, and that at large, that the first inducement of K. *Edward* and his most able *Counsell*, to remove your *Altars*, and place holy *Tables*, was to root up superstition in the mindes of these (by you so much despised) *Common-people*. And if you be (I will not say a *Judicious*, but) any *Divine* at all, how dare your *Mothers Sonne* in such a *State* as this, in such a *Church* as this, and under such a *Prince* so beloved as this, speak so contemptibly of these so many *provisionary Saints* of *God*, so many *Nerves* and *Sinews* of the *State*, so many *Arms* of the *King* to defend his *Friends* and offend his *Enemies*, as are these, whom (for want of wit) you jeeringly call the *Poor people*? This is a

C c

kinde

kinde of *Lien*, which (the more is the pitty) often offends, but is not, for all that, to be *lash't* by every mans whip, but by the rod of the Prince his accustomed Governour. If you have obtained a *Cure of Souls* over any people, you are a *poore Soul* your self, if you conceive them therefore to be your own. I tell you, they are none of *yours*; thy are the *Kings*, they are *Gods* people. If you feed them, they feed you, by those settled means which *God* and the *King* have provided for you. And being of so proud and ignorant a spirit, as all your *Pamphlet* speaks you, for fear you should despise any admonition of mine, I will lesson you in this point, in the words of a Nationall Council. (r) *Because there are but too too many that carry no Fatherly affection, but a domineering spirit, so wards the Flock committed to their Charge, and like bladders blown up with the winde of Arrogancy, conceive their people to be owned by them, and not by Christ; we would have them listen to their Saviour in the 21 of John, IF YOU LOVE ME, FEED MY FLOCK, MEAS, inquit, non SVAS; Mine, good Sir, not your Flock. And therefore it is more then a presumptuous vanity to slight your Neighbours, as if they were your own; when they are none of yours, but Gods people.*

(r) *Concil. Sirmondi, tom. 2. Concil. Paris. 6. c. 23. sub Ludovico Pio Imperatore, Anno 829.*

Nec sibi dominatum superbus usurpare contédat. Fulgent. de veritat. Prad & Gratia. l. 2. Debet Pontifex habere Paternam severitatem, & Maternam pietatē, Lombard. in Tit. 1. c. x Ambros.

(s) *Valer. Max. An vos consulere scitis, Consulem facere nescitis? Caius Figulus Dictū graviter & merito, sed tamen aliquanto melius non dictū: Nam quis Populo Romano irasci sapienter potest? l. 9. c. 3.*

I will conclude this point with the observation of a Heathen man; (s) *Irasci populo Romano nemo sapienter potest.* You may (when Fortune is dispos'd to make som *Christmas-sports*) prove a great, but you sh all never prove a wise or judicious man, by these *Leetres* and *Invectives* against the People.

CHAP.



CHHP. VII.

Canonicall standing of the Table. ^E

in medio, what they signifie.

*Table in the midst of the Quire, in
the Easterne, so in the Westerne
Churches. The Rites of the Church
of Antiochia. The Diptychs.*

IN all this Section of the (a) *Fixing of the Al-* (a) *pag. 48.*
tar, or Communion-table at the upper end of the
Quire, (where you see the Altar is perkt up
already before the Communion-table in this new
Heraldry) there is nothing offered more then
what hath been already handled, worth the
Readers perusall, were it not that Reverend B.
Jewell may not be left undefended from the ir-
reverent usage and slights of this whiffler. To
the writer of the Letter he hath nothing to say,
unlesse he can make him say what he never imagi-
ned; (b) that the Table should stand most Canoni- (b) *pag. 49.*
cally in the body of the Church. No such matter
in all the Letter. It is there only affirmed, that
the Canons allow it not to be fixed to the End of

- (c) *Letter 51.* the *Quire* (where the *Writer*, be he *Canonist* or none at all, would have (c) *it situated, when it is not used, and used too, when the Minister may be heard of all the Congregation,*) but to be made of a moveable nature, to meet with those *Cases* in the *Law*, in the which, without this transposing thereof upon occasions, the *Minister* (were he that *Stentor* with the sides of brasse,

(d) *Homer. Il. 9.*

(d) Ος τίςιν αὐδὶ Νόηχ', ὅσον ἄλλοις πῦρτι κότε,

That is, *Who equall'd with his voyce,*

Full fiftie men in noyse)

(e) *D. Harding*
in *B. Jewell*,
3. *Artic. 1* p. 45.

could never bee heard of his Congregation. And happy was reverend *Jewell* in this poynt of Controversy : for he had to do with a *learned* and *ingenious* Adversary, (e) who confest he never meant the people should understand any more of what was said at the *Altar*, then what they could guesse at by *dumbe shewes* and *outward Ceremonies*. This is faire dealing yet ; and gives us opportunity to ask him again, Why then do S. (f) *James*, and S. (g) *Mark*, in their severall *Liturgies*, give the people so large a part in all the *Prayers* and *Lectanies* poured out at the very *Altar* ? But these new *Reformers*, though they prepare and lay grounds for the same, dare not (for fear of so many *Laws* and *Canons*) apparently professe this *Eusebian* Doctrine. They are as yet busied in taking in the *out-works*, and that being done, they may in time have a bout with the *Fort* it self.

(f) *S. Jacobi Liturg.* Εὐλογία
μὲν δὲ ἐστὶν
ἡμῶν &c.
Eibl. vet. Patr.
tom. 2. p. 21.

(g) *S. Marci Liturg.* Εἰς Πα-
τήρ &c., εἰς
Τίος &c.,
&c. *Ibid* p. 40.

(h) *Reg. 10.*

But he tels us, (h) that the 82 Canon, that saith the Table shall be placed in the Church or Chancell, so as the Minister may more conveniently be heard by the

Com-

Communicants is a matter of Permission, rather than Command. He saith so indeed, but without any authority or reason. I hope the reverend house of Convocation is not convened, or licensed by the King, to make Permissions, that men may do what they list; but to make (when they are confirmed by the (i) King) strong and binding Canons, (i) 25. H. 8. c. 19. to be obeyed by the Subjects, and to be pursued by all the Ordinaries of the Kingdome. And so is this Canon a Conditionall Law, of the same nature with a Conditionall Proposition, growing to be of an absolute and Categorical force, when the Condition begins to exist, though before suspended, and in deliberation. And if the Table be so far esloigned and removed from the people, that they cannot possibly heare their Minister, when he officiates thereupon; the Ordinaries in this case, are not permitted, as this man conceiveth, but absolutely required to transpose the Table. And his Majesties most prudent Determination, in the case of S. Gregories, makes the Ordinaries indeed Judges of the Fact, and the existence of the Condition, as was most fitting: but that once agreed upon, it makes them by no means Arbitrators of the Law; which if they do not literally follow and pursue, the parties are left to their ordinary Appeals, as in other cases of grievances and abuses. For in all other sentences Ecclesiasticall, the Judges are not to pursue their own sense, but the sense and meaning of the Canons.

(k) Yea, but the Altars may soon be mounted up by steps, that the Minister may be seen and heard of the (i) pag. 31.

(l) See Ord. 10.
Of Rob. 1561.
pag. 2.

(m) 1. Elis. c. 1.

(n) Pag. 49.

(o) Pag. 76

(p) Canon. 82.
not without an
ancient prece-
dent. Nehem. 8.
And Ezra the
Scribe stood
upon a Pulpit
of wood, which
they had made
for the pur-
pose. And the
Deacon reads
the Eucharist,
ἐξω τῆ βίβλου
τοῦ βιβλίου
τοῦ ἐν ὁνόματι
τοῦ κυρίου
ἡμῶν Ἰησοῦ
Χριστοῦ.
Liturgie.

Congregation. I cannot tell you that neither, with-
out new directions. For the (l) Orders made 1561
require plainly, *that if in any Chancell the steps be
transposed, they be not erected again.* And these
were high Commissioners grounded upon the
(m) Act of Parliament, who set forth these Orders.
Which how far they binde, I dare not determine,
being (as you say) none of the ablest Canonists in
the Church of England.

But (n) he must first shew us where it was determi-
ned by the Ordinary of the place, that Morning and
Evening prayer shall be said onely in the body of the
Church, before he venture on such new and strange
Conclusions. And for the Rubrick, it saith onely, that
it shall be so placed in Communion-time. And just so
saith the (o) Letter, and no otherwise; In the bo-
dy of the Church, or of the Chancell, where Mor-
ning & Evening prayer be appointed to be read, when
the Communion is to be celebrated. So that you see
our Coal begins to be quite extinct, and to yeeld
nothing but vapour and smoke for a parting fare-
well. For considering that both Provinces (God
be praised) have been so lately visited, what
needs the Writer saddle up his Horse, and visit
them over again, to know where the severall
Ordinaries have appointed the Reading-pewes in
every Parish-Church to be erected? Erected
they must be in some convenient place, or else the
(p) Canon is not pursued. Wheresoever that
Convenient place is in Church or Chancel, thither,
in this case of the peoples not-hearing their Mi-
nister, the Communion-table is to be transpo-
sed

fed: *sed isti ad nequiores.* But he tells us * *our Country-churches for the most part are so little, that this provision is superfluous.* What pity is this! that as (q) *Alfonso the wise* (in other matters, in this no wiser then our *Doctour*) bemoan'd himself very much, that he was not at Gods elbow to put him in mind of some things, when he was at work in the *Creation* of the World; so that this *Judicious Divine* had not been at the elbow of that unexperienced Prelate Archbishop *Bancroft* (whose very *dreams* were wiser then his *Morning-thoughts*) and the rest of his *Brethren*, when they were in hand with that superfluous work of the 141 *C. nons*! Why man;

—— (r) *Ecclesia, Famina, Lana.*

What Country of *Europe* can yield you fair, if *England* affords but *small Churches*?

And having shot his childish shaft,

—— (s) *telumque imbelles sine ictu;*

at the *Writer* of the *Letter*, he falls once more (as *Kestrels* love to feed on dead things) to rake into the ashes of Reverend *Jewell*.— The *Vicar* (suppos'd to have but a small Study of *Books*) was desired for his satisfaction, That *Communion-tables* have heretofore stood in the *midst* of *Chancels* and *Churches*, to (t) read some places out of *Eusebius*, *S. Augustin*, *Durandus*, and the *fifth Council* of *Constantinople*, in a Book chain'd in the Church, to wit, *B. Jewell* against *Harding*. 'T the which, the *Doctour* sitting in his *Chair* (th may prove *Episcopall* one day) and making tria how the *style* and language would now become him

* *Pag. 20.*

(q) Ore enim blasphemio dicebat palam, si à principio creationis humanæ Dei consilio interfuisset, nonnulla melius, ordinatiusque condita fuisset. *Roderic. Santil Hist. Hisp. p. 4. c. 5. ex antiquis Annalib.*

(r) *P. Heylin. 461.*

(s) *Antid. 2.*

(t) *Let. p. 77.*

- him, he speaks, or rather pronounceth in this manner; *(u)* And read him though we have, yet we are not satisfied. And this is somewhat a strange Case. Three great Princes successively, the one after the other, and foure Archbishops of very eminent parts, have been so satisfied with the truth and learning of this Book, that they have impos'd it to be chain'd up, and read in all Parish-Churches throughout England and Wales; and yet careth *(x)* Gallio for none of these things: For we Don Nostris are not satisfied. And why, good Gravity, are not you satisfied? Because Eusebius speaking of the Church at Tyre, hath it in the Greek, ἐν μέσῳ, which is not (as *(y)* Bi'hop Iewell interprets, in the midst of the Church among the people, but *(z)* in the middle of the Chancell, in reference to North and South. And well said Doctour; I had thought Eusebius (or rather the Panegyrist in Eusebius) had been describing in that place a brave Chancell set all about with Seats and other Ornaments, and that he had placed the Altar in the very midst of that Chancell. But I see I am mistaken and so is *(a)* B. Iewell, *(b)* B. Morton, *(c)* D. Fulk, *(d)* Hospinian, *(e)* Mornay, and *(f)* Mounfieur Moulin, as well as I. For the Panegyrist it seems is there painting a Sea-card of the Winds, or the foure points of Heaven; & having set down the North, and the South, he placeth in the middle of these two the aforesaid Altar. But the Doctour in this Concept, is (as S^r Phillip Sidney calls it) Heavenly wide, as wide from the true sense, as the North of the Heaven is from the South. For if this Altar
- (u)* Pag. 53.
(x) Act. 18. 17.
(y) 3. Article, p. 145.
(z) Pag. 53.
(a) Artic. 3. p. 145.
(b) Instit. l. 6. c. 5. p. 462.
(c) In 1 Cor. 11. p. 528.
(d) De Orig. Altar. c. 6. p. 35.
(e) De Miss. l. 2. c. 1. p. 177.
(f) Resp. a la Repliq Controv. 12.

Altar stood along the *Eastern Wall*, and because fixed in the *Middle* of that Wall, is sayd to be in the *midst* of the *Chancell*, a *Grecian* would not call such a posture, *ἐν μέσῳ*, or understand what you meant when you sayd so; but, ἀνὰ μέσον τῷ μέσῳ, as (g) *Euclide* himself terms it, *over-aneast* (g) *Elem. l. 1. propof. 32.* the middle of the wall; as the *Septuagint* describe the situation of the *Altar of Incense* (which is your own instance in the next line) to be (h) ἀνὰ μέσον τῆς ἱερῆς τοῦ ναοῦ οὐρανίου, *over-aneast the veil of the Temple*. Nor is it conceiveable how this *Altar* should be in the middle between North and South, rather then in the middle between East and West; All substantiall bodies here on Earth being equally measureable by those four postures of the Heavens, as the (i) *Philosopher* tells us. (i) *Aristot. de celo, et mundo, l. 1.*

But (like a child in a sandy bank) look what fine structure the *Doctour* had here built up with one hand, he straight-way in the very next words of all, pulls down with the other. (k) For now the *Altar* might possibly be plac'd in the middle of the Church, in imitation of the *Jews*, with whom this people were mingled. Well, this *Doctour* is full of *Miracles* in his writings. I had read of an (l) *Altar* heretofore, suddenly got up from Earth to Heaven; but of an *Altar* so soon toppled down from Heaven to Earth, I never read before this time. But he had as good let the *Altar* alone, where he had plac'd it: For it shall not serve his turne. For *Tyre* though it was in *Syria*; (m) yet were the people thereof never mingled with the *Jews*, nor the *Jews* with the, untill their embracing of the *Christian* (m) *Adrichū in Afer, in descrip. Tyri, pag. 10. c. 2.*

- Faith, after the utter ruine & subversion of that Nation, saith Adrichomius. Nor was the Altar of Incense in the midst of the Temple, as (n) he likewise unlearnedly relates. (o) For Herods Temple was sixty cubits long; twenty within, and forty without the Veil; And this Altar was close unto the Veil: as (p) Tostatus and (q) Ribera do fasten it; and therefore farre from the midst of the Temple. But it stood indeed in another midst; in the midst between the Table on the North, and the Candlestick on the South thereof, saith (r) Philo Iudeus. Nor lastly, is any thing observed truly (though the refuting thereof be altogether impertinent) which this man sets downe in all this Section; unlesse it be, that the word Altar is named in Eusebius. It is not true, that the gate or entrance of this Church is said to be open to the East: nor is there any such thing in Eusebius. It is not πύλη, but αὐτοπύλον not a Gate, but a Portico, or a shady walke; nor is it of the Church, but αὐτοπύλον, of the Cloister about the Church. To be short, there is (as I said even now) in this passage nothing related sincerely, but, that the word θυσιαστήριον is there indeed. But then it is as sincerely to be replied, that this Altar is by and by after interpreted to be a Metaphoricall Altar; τὸ εὐαγγελισμὸς, the Sanctification of a Christian Soul; as we heard (s) before. And so much for Eusebius. The next he takes in hand, is the fifth Councell of Constantinople, (t) as it is there called (by poore B. Jewell that never saw it) being indeed the Councell sub Agapeto & Menna. And how should we have*
- (n) Pag. 54.
(o) Iosephus de bello Iudaico, l. 6. c. 6.
(p) In Exod. 30. 5.
(q) De Templo, l. 2. c. 8.
(r) Lib. 3. De vita Mosi.
(s) Cap. 4.
(t) Pag. 54.

have done, had we not known under whom this Council was held: and any man would swear, that correcting B. Jewell so punctually, he should be now in the right. But the poore man is abused by some wag that fits him with these Exscriptions. *Agapetus* was dead before this Council was held. And if he had but read any one *Action*, he could not but have found it out, *Agapetus of blessed memory*, &c. It was held by *Menna* the Patriarch, in the vacancy of the See of *Rome*, between *Agapetus* and *Sylverius*, as (u) *Binus*, (x) *Carazana*, and (y) *Certolamus* do state it. Well, in this Council he finds, that *κύκλῳ τῆς θυσίας*, cannot be properly interpreted (as B. Jewell would have it) round about the Altar, but before the Altar: as the Noblemen standing before the King, may be said to be about the King; and the Angels in the Revelation, round about the Throne. I had thought the throne in Heaven had been safe enough, and had needed no wall to rest upon; and that the Angels might be as conveniently conceived to compass it about (as all Interpreters expound the place) as to cast themselves into a half-Moon in this sort, before the presence of Almighty God. But what *Authors* hath he for this new concept, to weigh down these great Names that expound it otherwise, as (z) *Bishop Jewell*; (a) *Mornay*, (b) *Hospinian*, and others? None; but the learned judicious *Divine* his own self. Then I must tell him, that S. (c) *Basil* in his *Liturgie* doth otherwise interpret those postures in Heaven; *τοὶ ἄγγελοι κύκλῳ τῆς θυσίας*, The

- (u) *Binus*, tom. 2. Concil. p. 422.
 (x) *Presidente Menna* Patriarcha, p. 164.
 (y) *Breviar. Chronol.* p. 166. *tempore interregni.* & *summa Concil.* p. 454.
 (z) *Artic.* 3. p. 143.
 (a) *De Missa*, l. 2 c. 1.
 (b) *Lyd de Orig. Altar* c. 6.
 (c) *Bibl. vet. Patr.* tom. 2. p. 45. See likewise *Dionysius, Albanus*, and *Chrys.* cited by the Bishop of *Durresme*, in the phrase of *κύκλῳ* and *ἀντιπρὸς τὴν θυσίαν*. *Instit.* l. 6 c. 5.

Seraphims stand round about thee, in orbem, in a ring, or perfect Circle, as *Gentian Heruet* doth there expound it.

And for the passage in the *Councell*, ἐν κύκλῳ, I will be bold to say, that it cannot possibly be thus interpreted in *Greek* or *Latine*, if we examine but the phrase it self. For the *Greek*, (d) *Budæus* handles of purpose all the κυκλώσεις and compassings in this kinde, that are to be found in any good Authour, and hath not one acception of the word for an imperfect compassing about. The *Greek* (e) Scholiast upon *Homer* will have that onely to be termed *Circular* ὅ γινεται ἐν ᾧ γωνίᾳ, which hath in it no Corner at all, as your eye will let you see all your half-Moons have. And (f) *Hesychius*, an excellent *Grammari-
an*, doth tell us, that in *Geometry*, a Circle is a kinde of *Circumference* caried about with one line: which cannot be said of men standing in a half-Circle before the front of a Throne, or the face of a King, according to this *English* Phrase. And then if we come to the *Latine*, *Tully* himself doth end the Controversie, putting both the words with their differences before our eyes. (g) *Circulas aut semicirculos confectari*. Intimating by the former, saith (h) *Budæus*, a Company of men in orbem collectorum, gathered into a perfect round; by the later, a concourse of people before one man, as it might be before a publick Reader in Philosophy. Where you finde a cleare distinction between a Circle and half-Circle. I will conclude this Grammaticall Question,

(d) See *Budæus*
Comm. p. 1494.
Gr. 1495.

(e) *Eustathius* in
ultima. Iliad.
pag. 1463.

(f) In *Verbo*
Κύκλος.

(g) *Cicero* l. 7.
De senectute.

(h) *Comment.*
L. Gr. p. 1494.

Question, with *Eustathius* his note upon *Pandarus* his Bow; where (i) *Homer* saith, —κυκλοτερός μίχα τόξον ἔθηκε, That he drew his Bow into a perfect Circle. Whereupon *Eustathius* observes, that the Bow of it selfe cannot be said to be κύκλος, a Circle, but σκολιός or ἀγκύλος, a bowed or crooked thing, untill the Armes of the Archer draw it with such a strength, that both the ends meeting in one, do fashion the Bow to a perfect Circle. And so the people flocking about the Altar in this Councell, did not resemble a bended onely (which *Homer* would have exprest by σκολιός or ἀγκύλος) but a full-drawn Bow, (which *Homer* will have to be κυκλοτερός) and therefore are said to stand about the Altar ἐν κύκλῳ, in a perfect Circle.

But to leave the Grammar, and come unto the *Businesse*. There is nothing more cleare in Antiquity, then, that not onely this Altar in *Constantinople*, but all the Altars and Communion-tables in all the Eastern Churches were so situated and disposed, as they might be compassed round about by the Priests and Deacons. In the Βῆμα, or Chancel, there be two Altars, whereof the greater stands in the midst of that Room, and the lesser close by, at the left side of the greater, (k) saith *Gentian Hervet*. There be in those Churches two Altars; the greater is in the midst, and called the holy Table; the lesser is called the Prothesis or Table of Proposition, saith the (l) Setter forth of the Greek and Latine Liturgies. In the Greek Temples there is but one high Altar, and that placed in the middle of the Quire, saith

D d 3.

(m) Clau-

(i) *Iliad* 4. Which *Naxos* imitates in his description of the devil. Ἐγγὺς δὲ τοξότῃς, τόξῳ δ' ὅτι παρὰ δίσκῳ. Νόρῃ κυκλοτερός δὲ ἀκτύλος ἐν γλυφίσσι. *Nax. Carm.* 54.

(k) *Ad litem*, in the translation of the Greek Liturg. 1560. p. 115.

(l) *Bibliotheca vet. Patrum* tom 2. in Annot.

(m) In his Edition of the Greek Liturg. at Paris, 1560.

(n) Pag 12. as it is set forth in G. L. by S. Andr.

(o) Biblioth.

Vet. Patr.

tom. 2. p. 64.

(p) Ibid. p. 49.

(q) Constit. altera habitada ad Tharalæum.

(m) *Claudius Saintes*. Κυκλῶν, I will compass about thine Altar, saith the Priest, in S. (n) *Peters Liturgie*. Be not ashamed, O Lord, of any of us that compass thy holy Altar, saith S. Basil in his Liturgy. The Deacon takes the Censer and fumes the holy Table κύκλῳ, i. e. circumcirca, saith *Heruetus*, round about, in S. *Chrysostomes Liturgy*. And in another place of the same Liturgy, the Deacon perfumes the holy Table (p) περιπατεῖν, in all the circuit and compass thereof. Lastly, (q) *Synesius* saith, that he will κυκλαίσκειν, compass about the Altar of God, in one of his Epistles. Where you may observe, that these three last, together with the Priest in S. *Peters Liturgie*, are but single men, and cannot possibly be expounded to go about the Altar, in the *Doctors* absurd Interpretation. For standing in the face of the holy Table, as Noble-men do before a King, is not for one man to compass about, or for one man to incense about the holy Table.

Having made sport in the Greek with the Council of Constantinople, he doth as much in the Latin with S. *Augustine*. The like mistake there is, if it be lawfull so to say (as no doubt it is lawfull for such as you are to say any thing;

(r) *Virgil Æneid*. 1.

(s) Pag 55.

(t) *Theolog. Loran. in Oper. S. Augustin.* Tom. 10.

(r) *Hæc aratuebitur omnes*: having, if any man should call you in Question, an Altar, as the Poet saith, to flie unto) A mistake there is, saith (s) he, in the words of S. *Austin*. For that which hath been alledged from him, being the 46 Sermon, not the 42, (Another correction of *Magnificat*; the (t) Sermon being the 46 in the late, but the 42 in *Bedes* Numeration, which Bishop

Jewell

Iewell followed) *Mensa* *ipſius eſt illa in medio conſtituta*, clearly, and without ambiguities, is not to be interpreted, as it is tranſlated (by B. (u) Iewell, and B. (x) Morton, and applied in the ſame ſenſe by (y) Mornay, (z) Hoſpinian, (a) Rivet, and all our Divines) *the Table ſet here in the miſt, but, the Table which is here before you*. Now becauſe he ſaith it appears ſo clearly; I will appeal, not to thoſe great Worthies I named even now, but to every School-boy, Whether literally and Grammatically, *Medium* doth not ſignifie the middle part or ſpace; (being in truth a Geometrical word of proportion, as Aristotle notes in his (b) *Ethicks*) and (b) *Lib. 5. c. 7.* whether, when it ſignifieth a thing ſet before us, it be not every where taken for a Metaphor, and a figurative Phraſe, whē a Reason or any other thing, (c) *not ſo obvious before*, is newly produced, and ſo preſented unto us; as if a maſſy ſubſtance ſhould be ſo layd in the miſt between us, that (unleſſe we cloſe our eyes) we cannot but behold it. The Greek (from whence the Latine word, as (d) Scaliger obſerves. is derived) is therefore call'd *μῆνσα*, becauſe it doth (e) *μῆνσιν τὸ ἴον*, take out an even ſhare or proportion from either extreme; which every thing doth not do that is only ſet before us. And (becauſe theſe conceipts are fitter a great deale to be refuted by School-boys then Divines) obſerve I pray you, that the Latine word for a Table was not alwaies *Mensa*, but at the firſt *Meſa*, from the Greek word *μῆνσα*, ſaith (f) Varro; becauſe this *Vtenſill*, ſaith he, is ever plac'd in the very middle ſpace between us. So that according to this

great

(u) *Artic. 3.*

(x) *Inſtit. l. 6.*

(y) *De Miſſa,*

(z) *De Orig.*

(a) *Altar. ubi ſu-*

(b) *Carhol. Or-*

(c) *ibod. rom. 1.*

(d) *9. 29. p. 514.*

(e) *Hæc non ſunt que ſita ex occulto aliquo genere literarū, ſed ſumpta de medio. Cic. Orat. pro demoſua. In medio poſita, Things obvious to every one. Idem, li. 1. de Oratore.*

(f) *De Cauſis Lingua Latine.*

(g) *Etym. mago.*

(h) *or, μῆνσιν τὸ ἴον.*

(i) *Pharorin.*

(j) *Meſa quod a nobis media, à Græcis μῆνσα, becauſe this Vtenſill, ſaith he, is ever plac'd in the very middle ſpace between us. So that according to this*

(k) *Latina, l. 4.*

(l) *great*

(m) *great*

(n) *great*

(o) *great*

(p) *great*

(q) *great*

(r) *great*

(s) *great*

(t) *great*

(u) *great*

(v) *great*

(w) *great*

(x) *great*

(y) *great*

(z) *great*

(a) *great*

(b) *great*

(c) *great*

(d) *great*

(e) *great*

(f) *great*

(g) *great*

(h) *great*

(g) *Motis. in*
Lexico. Brasen-
sis, in Covarru-
vias Spanish
Dictionary.

great and ancient *Critick*, (with whom the (g) modern do concur) it cannot properly be called a *Table*, unless it be placed, as *S. Austin* reports it, in *Medio*, in the Middle. But however *Etymologies* may seem more pretty than weighty Arguments, it is impossible it should be used by *S. Austin* in this place in that *Metaphoricall* sense, which is here before you. For the man will not be so senseless, I presume, as to say, that *Medium* doth properly signifie before; as that the *Virtue* in *Eschicks* is to stand before the two *Vices*, or the Argument in *Logick* to stand alwaies before the two *Extremes*: but that he explains his meaning by that other Phrase, (h) *afferre in mediū*, to bring it to us, or before us; so as we may use it as freely, if we please, as we do the meat and drink upon the table, for that very purpose laid before us. Such and such a thing was then to seek, but now afferam in *Medium*, I will lay it before you. Now will I make a *School-boy* (whom with his Book of Phrases the *Doctour* hath given us for a Companion in this place) easily conceive, that *S. Austin* could not possibly mean it so in these words: (though the *Doctour*, when he scrubbed up this leaf, did little dream of what could be objected.) For the *Table of the Lord*, or the *Sacrament of that Table*, was not to be brought unto, nor to be set before these, to whom *S. Austin* addresseth his speech in this place. For he speaks unto the (i) *Audientes*, a sort of *Catechumens*, and not unto the *Fideles*, or *Faithfull*, in this Passage. He tells them, that they are as yet to be fed by *Preachers*, not by *Sacraments*; and bids them ply

(b) *Pag. 56.*

(i) *Vnum genus Catechumenorum, qui audiebant verbum Dei, sed nondum petierunt Baptismum, dicebatur Audientes, sive Auditores. Iustel in Cod. Can Eccles. vet. pag. 150.*
And they stood
ἐκτός τῆς ἐκκλησίας, without
the Church,
untill the reading
of the
Gospel. The
Schol. on Hieronimop. Tom. 1.
pag. 53.

ply it hard, that from *Heavers* becoming *Under-standers*, they may in time become *Receivers*; and so be fed by this *Sacrament* at the *Lords Table*. And because that very word might amaze those *Novices*, who were never so timely to be instructed in these mysteries, and did not know what Table that should be, which S. *Austin* call'd the *Lords Table*, (k) (being ever driven out by the *Deacon*, when the *Priest* began to approach the *holy Table*) S. *Austin* tells them, that the *Lords Table* is that *Table in medio constituta*. How is that? *Brought unto them*, or *ready for them*? Soft and fair; nothing so. They are yet but *Audientes*, and have a great while (l) *χενίζεν*, to *Time it*, (as you heard before) many degrees to get thorow yer it come to that. They must be (m) *genuflectentes*, *knee-benders*, as the *Conncell* calls them: they must be (n) *Competentes*, *suiters*, saith S. *Austin*: they must be (o) *Intincti*, *dipped in the Font*, as *Tertullian* terms it; before this *Table* be either *brought unto them*, or *ready for them*. It is not *ready for them*, before they be *ready for it*. But that's the *Lords Table* there, saith S. *Austin*, which you see placed in the *midst* of the Church. For were it in the *Chancell*, you could not be admitted to draw so neare, as to see and view it: and could you but by chance get a (p) glimpse of the same, you were instantly (all discipline notwithstanding) to be baptized. Ply then your *Catechismes* and *Sermons* apace, that you may not onely see it, but partake of it. This none are admitted to do but the *Faithfull*; nor is it to be expected of you,

Lit. Chrys. (o) *Lib. de Penitentia.* (p) *Albasp. Observat. l. 2. ex antiquo Canone.*

E c

(g) *uncill*

(k) When those words were thundered by the *Deacon*, *οὐρανός, Ζω-ναρ. in Concil. Neocaes.* p. 305.

(l) For we use to make them *χενίζεν* *εἰς τὴν ἐκκλησίαν*, to come by little & little unto the Church, that we may keep them the longer. *Concil. Constant. 1. Canon. 7.* Lest any root of bitterness lurked in them. *Ripert. de divin. offic. l. 4. c. 18.* And thereupon seven Scrutenies pass'd upon them, to see, as essent in *Fide stabilit.* *Pasq. de Bapt. q. 71. art. 4.* (m) *Neocaes. Can. 5.*

(n) *Pascha ap. propinquant, dedit nomen inter alios competentes.* *Lib. de cura promissis, c. 12.* *Tanquam qui jam Baptismi peterent.* *Beaz. Rhen. pref. in*

(q) Being as yet
God's Bifognos
as it were, Ty-
rones Dei.
Aug. l. 2. De
Orthod fide, ad
Catechum. c. 1.
Novitioli, Ter-
tius de Penit.
cap 6. And their
few was extra
ecclesiam La-
cerda v. l. 1. l. 5.
p 275. Εξω τῆς
ἐκκλησίας ἐν
τοῦ νάβννα.
Theorionus in
Ligat. Armen.

(q) untill after two or three further *degrees* of Ec-
clesiasticall discipline, you do your selves likewise
grow to be of the number of the *Faithfull*. And
whether we shall believe this *School-boys* device,
or S. *Augustine* expounded by himself and all An-
tiquity, I leave to the consideration of the lear-
ned Reader.

But what needs this wresting and writhing
of *Histories*, *Fathers*, and *generall Councils*? Is it
such a new thing in *Israel*, that the *Tables* hère-
tofore, and the *high Altars* afterwards, did stand
in the midst of the *Church* or *Chancell*? or at
leastwise, so far from the wall, as the *Priests*
and *Deacons* might stand round about them?
Did ever any learned *Papist* make a question
of it? Let this fellow but travell into any part
of the World where *Altars* stand; and he cannot
but blush to impose such *Dreams* upon the peo-
ple. For the practise of the *Eastern Church*, I
have already set down rather too many, then
too few Examples. I will do the like now for
the *Western Church*; First quoting the Authori-
ties of some learned *Pontifician* Writers, anti-
ent and modern: And the the *Precedents* an-
swering, these Authorities in all Ages and in all
Countries whatsoever. Howbeit I found some
difficulty herein: for being laugh't at by all
Strangers for making unto them such a foolish
Question, as they deem'd it; when I came home
to my Study and mine own Books, I found it
such a silly thing, that very easinesse made it hard to
be related in serious manner: as (r) M. Hooper
speaks

(r) Eccles Pol.
lib. 4. diff. 14.

speaks of not an unlike subject.

For my *Authours*; I will begin with (s) *Walafridus Strabo*: who though he was but a blinker, and saw (as this *Doctour* doth) but with half an eye; yet could he see, that the Christians in the beginning did place their *Altars* indifferently, in *diversas plagas*, East, West, North, and South; and gives a reason for it, not to be easily refuted; *Quia non est locus, ubi non est Deus*. God is as well the God of the West, North, and South, as he is of the East: and it is *Paganish* (as (t) *Minutius Felix* well observes) to make him more propitious in any one Corner of the world, then he is in another. And this *Strabo* died about the (u) yeare, 846. One (x) *Aloysius Novarinus* writes as much, upon those words, *Circundabo Altare tuum*; That their situation was such in former times, that the Priests might encompass round about the *holy Altar*. But the most learned in our Age, of all that have dealt with Rites and Ceremonies, is *Iosephus Vicecomes*; who both out of the Tombs and Sepulchers of the Martyrs (the first place elected in the Church for fixing of *Altars*) and especially out of that passage in *Eusebius* we spake of before, takes it for a very clear and indubitable Assertion, (y) *Altaria medio in Templo allocata fuisse*, that *Altars* were placed heretofore in the midst of the Church. And (z) *Bellarmino* himself together with (a) *Suarez*, do willingly allow they may be fixt in any posture *propter loci commoditatem*, if the *conveniency* of the place

E c 2

shall

(s) *Lib. de rebus Ecclesiasticis* c. 4.

(t) *Deo cuncta plena sunt. Vbi que non tantum nobis proximis, sed infusus est. p. 75. Ista non prima & maxima contumelia est, habitationibus Deos habere districtos?*

Arnob. l. 6.

(u) *Gulielm. Eising, citatus à Melchiorre Historio, prom. in Walafridum.*

(x) *Sacrorum Elektorum l. 2. c. 3.*

(y) *Lib. 2 de Antiqui. Missarum c. 28.*

(z) *De cultu Sanctorum, l. 3. c. 3.*

(a) *In 3 partem tom. 3. dispus. 81. sect. 6.*

(b) *Rom. Pontific. Greg.* 13. Circuit ter Altare, p. 144. semel, 145, semel, 146. & the Chaplain must perfume it continue circumcundo, p. 144.

shall so require it. But the main Authoritie I rely upon, is the (b) *Roman Pontificall*. Which in the Ceremonies of the Consecration of the *Altar*, enjoyns the *Bishop* (in three severall places at least) to *compassse* the *Altar*, *circumcirca*, round about: Which were it fastened to the *East-end*, were impossible for a Mouse to perform, without a good *minde* prepared before-hand for the fitter accomplishment of that *service*. And these Authors may suffice for a Question that admits of no more difficultie.

(c) *Baron. Martyrolog. Rom.* Jan, 20.

(d) *Roma Sacra* l. 3. c. 13. In medio de questo edificio, è un antiquissimo Altare, &c.

In the *Precedents*, I will begin with *Rome* itself; And first, with the famous place called (c) *Catacombe* (a word of a mongrell composition, half *Greek*, half *Latin*, and signifying as much as *near the Tombs*) a kind of vaulted Church under the earth in a manner, of a semicircular forme, seated not unhandfomly round about; wherein the ancient Bishops of *Rome* were wont to repose themselves in time of *persecution*. (d) In the very midst whereof there stands a most ancient *Altar* of *Marble*, under the which lay for a time the Bodies of *S. Peter*, and *S. Paul*, and upon the which it was not lawfull heretofore for any to officiate beside the *Pope* himself, untill *Paulus Quintus*, in our memory, licensed by a special Bull, all other approved *Priests* to do the like. That's for the time past. For the present, *S. Peters* Body being removed by *Constantine* unto *S. Peters Church* in the *Vatican*, and the great *Altar*, called *Altare Maggiore*, consecrated by *Pope Sylvester* over the

the same (which is recorded in a Booke kept in that Church, called *Codex S. Petri*, preserved to this day) the posture of this *high Altar* was in the *midst* of the Quire, and such from the beginning, that (e) *Clemens Octavus* had room enough to erect a new *Alter sopra di esso*, above this former *Altar*: which he consecrated, assisted with 38 Cardinals, 26. of June, 1594. And this very Pope, *Urbane* the eighth, reedifying and enhancing the old *Altar*, did not offer to change the position or situation of the same. So that the *Pope* himself is more tractable in this poynt, then this heady *Authour*. From *Rome* I must lead you, as my Books lead me, to *Millain*, and let you see, that untill *Cardinall Borromaus* (made a *Saint* it seemes for this service) did demolish them, the *Altars* had an *indifferent* situation in any part of the Church; as, under the (f) *Pulpit*, where Gods Word was preached; under the *Organ-loft*, whence God was prayed; and under the *Reading-desk*, where the Gospell was delivered. And this continued thus, untill within these threescore yeares. And yet in this severe *Reformation*, which that *Cardinall* made in all the Churches of the State of *Millain*, he doth (g) require, that there be left a space of *eight Cubits* at the least betweene the *high Altar* and the *Wall*, to admit the assistance of more *Priests* and *Deacons*, at *Faasts* of *Dedications*, and other Appointments of *solemne Masses*. And this is more libertie yet, then our *Doctour* will afford. Howbeit, this *Cardinall* was so se-

(e) *Roma Sacer-*
ram. lib. 2. c. 9.
pag. 31.

(f) *Altor Ec-*
cles Medolan.
part. 4. l. 1. de
fabr. Eccles.
p. 569.

(g) *Altor Ec-*
cles Medolan.
part. 4. l. 1. de
fabr. Eccles.
p. 567.

(b) By Farina
one of the Or-
der of the Hu-
miliati, ser on
by three Priors
of the same Or-
der. Ripamonti-
us. Hist. Eccleſ.
Mediolan. parte
3. l. 3. p. 155.
(i) Grant? in
Metrop. l. 1.
c. 24.

(k) Libr. de Ori-
gine Altar. c. 6.
p. 35.

(l) Exam Con-
cil. Trid. parte
4. p. 84.

(m) Prefat on-
te Litur. Chryſ.

(n) An. Answer
of a true Chri-
stian. p. 56.

(o) Le Theatre
des Antiquitez
de Paris l. 4. p.
1098. out of
Sugerius a m. f.
of that Abbey.

were a *Prelate*, that he was once shot at with a *Pistoll* by some of his (*b*) *Clergie*: whereas God forbid that any man should discharge ought at *D. Coal*, unless it be a *Shot of Iests*, or a *Peal of Laughter*.

From *Italy*, my Books transport me to *Germa-ny*, where I heare (*i*) *Witkind* the ancient *Saxon* telling *Charles the Great* (who much endeavoured, and at last effected his Conversion to Christianity) that he observed a great deal of cheerfulness and alacrity in the Emperors face (cast down before) when he began to approach that Table which was in the midst of the Church. And (*k*) *Hospinian* tells us, that in the Reformation which the *Helvetians* made at *Tigure*, 1527, they found that of old time the Font had been situated in that very place, where the *Papish high Altar* was then demolished. And looking for more, I find that (*l*) *Chemnitius* notes that Altar in the *Vatican* we spoke of before, to be placed, *ante Chorum*, before the very *Quire*; which my former Authour had not observed: And that (*m*) *Beatus Rhenanus* makes a generall observation; that these *Wall-altars* in *Europe*, are nothing so ancient as the Churches, but of a much fresher and later Erection. Which *D. (n) Fulk* proves both of our Altars and Chancells here in *England*, by many pregnant conjectures and probabilities.

In *France*, they do not fasten (as I am informed) the *high Altars* to the *Wall*, but the *lesser* or *Requiem-Altars* onely. In my (*o*) Books I find a most rich Table in the Abbey-church of *S. Denys*,
all

all of beaten gold, enchaſt round about with rich and curious precious ſtones: to the beautifying whereof (as the Children of *Iſrael*, to the enriching of the Sanctuary) the *Kings, Princes, Prelates*, and *Nobles* of that Kingdom, parted with the Stones of their chiefest Rings; as *Sugerus* an ancient Abbat, who hath recorded all the Curioſities of that Religious houſe, doth report at large. This *Table* is not laid along the *Wall*, but ſtands *Table-wiſe*; and by the *Inſcription*, muſt needs have been uſed heretofore for a *Communion-table*: It being this,

Da pro præſenti, Cæli menſa ſatiari:

Significata magis ſignificante placent.

That is,

Let this food us for heavenly food enable,

The ſignifying for ſignified Table.

I do (p) read likewiſe, that the *holy Altar* in the ſame Church placed before the Tomb of *Charles the Bald*, ſtands in a manner in the miſt of that *Room*. But theſe poſtures are no ſtrangers in that *Countrey*.

(p) *Le Theatre des Antiquit. l. 4. p. 1102.*

Now having led you a long round to viſit the ſites of the *Altars* in *Rome, Italy, France*, and *Germany*, I will bring you home again unto your own *Country*, and deſire you to mark well, how *Auſtin* the Apoſtle of the *Saxons*, plac'd his firſt *Altar* in the Cathedral Church at *Dover*, dedicated to *S. Peter* and *S. Paul*. This Church hath (q) *in medio ſui pend*, almoſt in the very miſt thereof, an *Altar*, dedicated to the honour of *S. Gregory the Pope*. Upon the which the *Prieſt* of the place doth every

(q) *Beda Eccleſ. Hiſt. Gentis Anglor. l. 1. c. 3.*

(r) An Answer
of a true Chri-
stian to a coun-
terf. Catholick,
Artic. 14.

every Sabbath-day perform the Agends of this An-
stin and S. Gregory. And shall we believe, that no
Church of all the English Nation, did imitate here-
in her first Metropolis? It is impossible it should be
so. But we may the more reasonably presume,
the Conjecture (for I dare not otherwise pro-
pound it) of D. (r) Falk to be worthy of further
consideration. That if you mark the most part of the
old Churches in England, you shall plainly see, that
the Chancels are but additions builded since the Chur-
ches. Also that some Churches are builded round,
as one in Cambridge, and the Temple in London;
to which may be added the old Pantheon in Rome,
call'd by the Moderns, *Sancta Maria Rotunda*.
And many Churches (if you mark it) which are
of the Gothick building, have their steeples at the
East-end. Lastly, a number of our old Churches
have their Isles of such a perfect Crosse, that they
cannot possibly see either high Altar, or so much
as the Chancell. A shrewd Argument that the
holy Tables in England were not fixed as the Piety
of the Times would now have them, when these
Churches were first erected. I will conclude all
this discourse with a couple of rich and curious
Tables, presented unto the two great Mother-
Churches of the world, Rome & Constantinople, and
leave it to your considerations, whether they were
so richly enchas't and adorned to lie along against
the stone-wall. The first was (r) Pulchelia's *Sanctuarium*
tygūa, a miraculous thing for wealth, all of Gold &
precious stones, and wrought thus of purpose by
that incomparable Lady, *is isca regina*, for a
holy

(r) See Hist.
Ecl. l. 9. c. 1.
Niceph. Callist.
lib. 14. c. 2.

holy Table, as both the Greek Historians affirm.
The second was sent from France, by King Pepin
to Pope Stephen, and by him to be dedicated to
St. Peter, and falling short of that Pope, came into
the hands of Paul his Successour: Who in his
Letter back again to the King, doth not say he
turn'd it to an Altar; but that upon that very
Table, which he received with Hymnes, and Letanies,
and consecrated with Oyle, he offered Sacrifice
of Praise to Almighty God for the prosperitie of
his Kingdom. This Table is still in Rome, and was
never laid along any Wall. And because I will
be better then my promise, I will propound unto
you a third Table, farre exceeding the other two,
as having in it all the riches of the Land, and Sea,
(as mine Author describes it.) And this was really,
ἁγία ῥαμντα, a holy Table, offered up by Justinian
in the Temple of Sophia in Constantinople. This
had a long and admirable (*n*) Inscription engraven,
round about it, Ταυται οὐκ ἐστὶν οὐκ ἀναπαύ-
εσθαι, &c. We offer here Thing of Things unto Thee. &c.
Half which Inscription could not have been seen,
had this Table layn along the Wall. And so much
in defence of B. Jewels exposition of that Passage
in St. Augustine.

The last Authour quoted by B. Jewell, is Dr. *Flaminius*, whom this man turns over with another *Flaminius*; That, *In medio Ecclesie aperui os meum*, is as much in good English, as, *I opened my mouth in the midst of the Altar*. So that these two words, *In Medio*,

Illud (x) Corrupta est, ubi inest quicquid velit:

(e) Conc. Sirm.
Tom 2. pag. 51.

(u) Georg. Cœdrenus Cœpend.
Histor. ad An-
num 32. Iust.
niani, p. 317.

Τὰ αὐτὰ ἐν τῷ
 -σιν σοὶ ἄν-
 ῳθεν οὐ δι-
 λίστα, Χεῖρε,
 Ἰσταντὸς καὶ
 ὁ Ὀδοῦνός, ἐν
 ἡμῶς ἐστὶν ὁ
 ἔξω, Τὸ καὶ Ἀν-
 τὸ Θεῷ, ὁ πα-
 ρων καὶ τῶν ἐν-
 ἡμῶν, καὶ ἡμῶς
 ἐν τῇ ὁδοῦνός
 πῆσαι ἐν δια-
 ρεσιν, καὶ τῇ
 πολίτειαν, καὶ ἡμῶν
 ἐπιστολῶν, εἰς
 τὴν ἰδίαν ἐκ-
 ἔξω ἐστὶν, καὶ
 οὐλῶν, καὶ
 ἀποστολῶν τῶν
 ἀγίων ἀποστόλων
 καὶ ἀποστόλων
 Μαρίαν.

(x) 1. *Cornucopia*, *Plantus* in *Pseudolo*.

It is his *Cogging-box*, to strike what Casts of the Dice he lists to call for. If he have to do with *Ensebius*, *In medio* signifies, *between North and South*: If with *S. Austin*, *In medio* is to be construed, *to us*, or *before us*: But if with *Durandus*; why then, *In medio* against him, is *in the midst of the Altar*. But

Durus Durandus jacet hic in Marmore duro.

That is,

*You do but knock, whilst you gainst Durand warble,
Your head of Glasse against his head of Marble.*

For he doth with a witnesse *Aperire os suum*, open his mouth so wide in this point; that he devours all your Book at one Gobbet. (y) *Per Altare Cor nostrum intelligitur, quod est in medio corporis sicut Altare in medio Ecclesie*. By the *Altar* is to be understood our heart, which is in the midst of the Body, as the *Altar* is in the midst of the Church. If you be a good *Ramist*, analyse these words a little. No *sensible Sacrifice* is offered upon the Heart; which makes an end of your first Section. A *materiall Altar* cannot become a *Predicate* to the Heart: which makes an end of your second Section. The Heart is situated in the middle, and not in the Heels of a man; which gives a wipe to your third Section. So that you had been as good let *Durand* alone, to sleep and take his napp in *Moralizations* and *Allegories*, as awake him thus between Hawk and Buzzard, to blast the fair hopes of your expected Conquest.

But hang *Durand*; he is but a Child to those

Gray

(y) Durand.
Rat. dist. l. i.
a. de Altari.

gray haire and hundreds of yeares, that the *Wall-altar* is able to shew. And this shall be made to appeare in one (x) word, and all this Combate (z) Pag. 56. ended at one Blow. For as the *Greek* Proverb saith, that the *Fox* hath many tricks, but the *Hedgehog*, *ἰχθυόζωον*, though but one, yet a great one; to winde up himself towards a Combate, so that his Adversary shall have nothing but (a) *Prickles* to fight against: So saith the *Doctor* here; that although *B. Jewell* was put to many shifts in this kinde, and to call for the helps of many *Fathers*, *Councells*, and *Canonists* to protect his cause; Yet my *Don Nofotros* will not lay hold on any such poore advantage. *We will allege one Testimonie, and no more but one*: Pero, *But such a one as shall do the businesse, as shall give very good assurance of that generall usage*, (that the holy Table lay *Altar-wise* all along the East-end of the Church) and that is this: *Socrates in his Ecclesiasticall History*, lib. 5. cap. 21. speaking of the different Customs in the Christian Church, saith of the Church of *Antioch*, the chief City of *Syria*, that it was built in different manner from all other Churches. How so? Because the Altar was not placed to the Eastward, but to the Westward. *Nicphorus*, lib. 12. cap. 24. observes it generally of all the Altars in that City, and note's withall, that they were situate in a different manner from all other Altars. I have set down these words entirely and at large, because I intend to let the Reader see the sillinesse of this *Braggard*, in understanding never a word aright of all this passage, which

(a) *Plin. Hist. natural. l. 9. cap. 12.*

(b) *Page* 20.

he so much insists upon. And first, this must needs be a *Halt* he hath learn'd from (b) *Lame Giles*, to borrow *Quotations*, *Mistakes* and all. For this place of *Nicephorus* is not to be found, *lib. 12. cap. 24.* but *lib. 12. cap. 34.* And I beshrew him for this trick, making me to read *Nicephorus* all over in a manner to finde it out, and to runne through so many strange *Miracles*, that I am now much disposed to believe any man that speaks of his own, though not this *Doctour* yet, because he speaks (as you see) out of another mans knowledge. And for *Socrates* likewise, though in *Latine* he cites him right (according to *Musculus* his Translation) yet in the (c) *Greek* (which he takes upon him to have read) it is not *the 21.* but *28.* the *22. Chapter.* So that this may be truly called, *Lame Giles his Haltings.* Secondly, both his Authours, *Socrates* and *Nicephorus*, when they enter into the Discourse of this Varietie of *Rites* in the Christian Churches, set down this Rule for a Proeme, That *it no way infringeth the Vnitie of the Faith*, so as it is not materiall to the true *pietie of the times*, how our *Tables* are placed. Thirdly, these *Historians* do not note these *Rites* of the *Altars* of the Citie of *Antioch*, as different from all other *Altars*, (this is an addition of D. *Coal*) or from the generall *practice of the Church.* No such matter. *Sed ab Ecclesia Romana Ceremoniis discrepasse*, that they varied in these *Rites* from the Church of *Rome* onely, as (d) *Iosephus Vicecomes* proves at large. Fourthly, this man pitifully forgets himself,

(c) See *Socrat.*
ex officina *Rob.*
Steph. Buter.
Paris. 1544.
p. 249.

(d) *De Missa*
viribus, lib. 2.
cap. 5.

un-

unlesse it be true what some report; that the
Pamphlet was penn'd by more then one. Doth
 not he say that *Antioch is the chief City in Syria*?
 And did not he say, but two (e) leaves before, (e) pag. 54.
 that all the people in Syria might possibly place the
 Altar in the middle of the Church, so comply with,
 and allude unto the Iewish Altars? (f) And was not (f) See this
 prov'd by Dr.
 both the Temple at Hierusalem, and the Altar
 there, builded toward the West? This Doctour
 may have a good wit, because he hath a very bad
 memory. Fiftly, the man surely hath not seen
 the Greek, nor observed well *Musculus* his Trans-
 lation. For neither *Socrates* nor *Nicephorus* do
 say, that the Altars were placed to the West-ward,
 or did stand West-ward. All these are mistakings.
Socrates doth not speak at all of any bias or posi-
 tion of these Altars, but of the Churches onely.
Nicephorus who copied him out, addes (besides
 his Authour) the posture of the Altars; but present-
 ly corrects himself in *Socrates* his word, that
 his meaning was the same with *Socrates*; that
 the Altars there did *neer* not stand, but look and
 carry an aspect West-ward, where ever they were
 sited and fixed. And this is the true point in
 Question; not where the Altars stood, but to what
 part of the Heavens he that officiated upon the
 Altar, did bend his looks, as *Walafridus Strabo*,
 though (g) pauper hebesque, a poore and heave
 Authour, did better (h) state it then this Do-
 ctour. It is true indeed, that (as these Historians
 write) the Churches & Altars must be built
 even so as the Priest may turn a contrary way so that
 they

Willer, 6. gene-
 rall Contra-
 vers. q. 6.

(g) As hee is
 pleased to call
 himself: Hoc
 opus exiguum
 Valafridus pau-
 per hebesque,
 though he was
 indeed in omni
 doctrinarum
 genere celebra-
 ritus. *Gulielm.*
Eisenger cited
 by *Hittorpius*.
 (h) De rebus
 Eccles. cap. 4.

(k) *Anticl.* 3.
pag 146.

(l) pag. 23.

they do that pray onely to the East. And this B. Iewell observes to be used at this day, (k) in all the great Churches of Millain, Naples, Lions, Mentz, and Rome, and in the Church of S. Laurence in Florence; the Priest in his service standing towards the West, with his face still upon the People, howsoever their Altars be standing or placed. Sixthly, This is utterly against what the man labours for all this while. He desires to (l) stand at the North end of a Table laid Altar-wise all along the Wall, looking (as that posture requires) towards the South; and to bring this project to passe, he makes (or would fain make) these two *Historians* to say, that the generall practice of the Church (besides a few places in *Antioch*) was to make their Altars *sp̄m*, alwaies to look towards the East. Howbeit properly the Altars cannot be said to look at all; but those onely that officiate, or pray upon these Altars. Lastly, the Coal being now quite spent, that he might be sure to go out with a stench, especially in the sense of those Readers that have any Noses, doth fain a *Tenet* to be maintained, which is opposed in all the Letter, That Communion tables should not stand or be placed towards the East. Who ever said so man? The Writer of the Letter, is but too much for it, not allowing the ordinarie exceptions of (m) *Bellarmino*, (n) *Suarez*, or (o) *Walafridus Strabo* before them, that it might be otherwise, when the Convenience of the building doth require it. It may stand to the East, in the body of the Church, much more in the body of the Chancell, unlesse

(m) De cultu
Sanctor. l. 3. c. 3.
(n) *Suarez.* is
3^a *am partem*
Thom ubi supra
(o) *De reb. Ec-*
cles. c. 4.

less the man would have it planted in *Eden* (where God planted his Orchard) to be sure it stood far enough in the *East*.

I will conclude this Brangle with a better reason then any this doughty Scribbler could think of, why all the Churches in those parts had their *Altars* and *postures*, in the same manner that the *Temple* and *Synagogues* of the *Jews* were formerly contrived. Because upon every occasion of their Conversion to *Christianity*, the entire *Synagogues* of the *Jews* undemolished and unaltered, were turned in a trice to *Christian Churches*, as you may read at large in two severall *Greek* (p) Copies lately printed, of a Book written by *S. Athanasius* under this title, *De passione Imaginis Domini nostri, &c.* But how indifferent they were in the midst of *Rome* it self in those primitive times how their Churches should stand, the very *Titles* of the *Cardinals* preserv'd to this day, do clearly witness, being all of them (in a manner) converted to *sacred use* from the habitations of *private men*. Especially that of our *Countray-woman* (if we may believe our *Popish* (q) *Heralds*) the Lady *Claudia*, who suffering this part of her patrimony (the first lodging of *S. Peter* in that City) to descend upon her daughter by *Padens*, gave an opportunity to have it converted to a *Title* and a *Church* call'd at this day *Sancta Pudenciana*: A blushing Saint, to whom this *Doctour* (when his *Altar* is up, and conveniently beautified) should do very well to addresse more speciall and peculiar devotions.

(p) *Ex M. 3. Palatinis vetustissimis. Athanasii Oper. G. 1. tom. 2. pag. 637. Or 632. Peter Bishop of Nicomedia attests this book, Conc. Nicen. 2. Art. 4.*

(q) *Broughtons Eccles. History of Brit. Age 1. c. 1. Parsons 3 Convers. part. 1. c. 1. p. 17. Baron. in Martirolog. Roman. ad 19 Maj.*

And

And here I could make an end, if the *Dottours* ignorance would give me leave: Which I cannot endure should abuse so mild and patient a *Reader*, as hath held out so long a *Discourse* of no more use or consequence unto him in the reiglement of his Soule, or advantage of his Civill conversation. And that is, in his foolish definition of the *Diptychs* in the primitive Church, which is this; The (r) *Diptychs*, i. e. *The Commemoration of those famous Prelats and other persons of chiefe note, which had departed in the Faith.* A description, that no man, who could with the help of a *Lexicon*, have but known the meaning of the *Greek* word, would ever have offered (in this learned age) to have imposed upon his *Readers*: I have seen a naughty boy, that having but two leaves of his A B C left, being graveld in the one, would tear it out, and go very pertly to be pos'd of his Master in the other. No otherwise doth our *Judicious Divine*

(s) *Ving. Egl. 1.* (-) (s) *Sic parvis componere magna soleamus.*) behave himself in this place. The *Diptychs* in the primitive Church, were two *Leaves, Tables, or Boards*, bound like an *oblong* Book: in the one *Column* whereof were written the *Names* of such worthy *Popes, Princes, Prelates*, and other men of noted *Pietie*, that remained yet *alive*; and in the other, a like *Catalogue* of such famous men as were already *departed* in their *sleep*, as the *Greek*, or in their *pause*, as the *Mozarabick Liturgy* terms it. This man having heard by some body, that there was heretofore out of these *Tables* a *Commemoration*

sion of the dead at the time of high Masse or Communion, was willing to let the world understand so much, and therefore made hast; to put it in print. But being unskill'd in the other leaf, he tore it quite out of his A B C; as not bound by any law of God or man, to write any more then he knew himself.

Now the Greek word in generall, signifies any thing that is *two-fold*, in the form of a pair of Tables: And in this particular, was (without all Question) borrowed for this sacred use, from the first Book of Homers *Iliads*; where

(t) Διήρυξα μίσην τῆς

(t) Μῆδος ἐξή-
ταυρον, καὶ τὴν
κρίαν ἐγλυ-
ψαν, διήρυξα
μῆνιν δαίτην—
Iliad, 1.

(u) Διήρυξαν
τῆς, Didymus.

doth signify their laying of a (u) fold or lining of tallow on the one side, and another fold of fat or tallow on the other side of the flesh which was to be offered in the Heathen Sacrifice, to make it burn the clearer and sooner in the *Holocaust*. From this proper and reall, it was taken by the Greek Fathers to signify that *Metaphoricall* and *improper Sacrifice of Commemoration*, as well of the living, as of the dead, us'd in the Church in those ancient times. And these Tables were always double, as I have told you the word generally

doth require and import. (x) *Lindan* saw one of them at *Biscay* in *Spain* at the Church of *S. George*. They were like two little doores, a foot and a half high, to be opened in time of high Masse, and clos'd again as soon as it was finished. They contained the names of generall Conneels, Popes, Emperours, Princes, Prelates; the living in the one page, and the dead in the other; saith (y) *Iosephus Vicecomes*. They were two Tables; the one containing the names of those that

(x) Annot. in
Liturg. S. Petri,
p. 39.

(y) Observat.
Eccles. de Missæ
apparatu, l. 7.
c. 17. Tom. 4.

(2) *In verbo,*
Diptycha.

(a) *Bibl. vet.*

Patr. tom. 2.

pag. 16. et 17.

(b) *In the Edition*

of S. Andreas,

p. 21. and p. 29.

(c) *Tom. 2. vet.*

Patr. p. 53.

(d) *Ibid. pag. 80.*

(e) *Niceph. Hi-*

stor. Eccles. lib.

16 c. 19.

(f) *Concil. juxta*

Bin. tom. 2. pag.

508.

(g) *Ambros. Pe-*

lag. Annot. in

Chrysost. Liturg.

Wormatie, Anno

1541. Annot.

63. in hoc ver-

bum, Duplicata.

were alive, the other of those that were departed, saith learned (2) *S^r Henry Spelman*. And it must be a true description. For besides that we read the *Priest* commemorating the living and the dead in S. (a) *James* and S. (b) *Peters*, and the *Deacons* performing the *Diptychs* of the living and the dead in S. (c) *Basil*, and S. (d) *Chrysostom's Liturgy*, (e) *Euphemius* is sayd with his own hands to have put out *Morgus*, that was dead, and inserted *Pelix*, that was alive: And (f) *Timothew* is charged in a generall Councell by the Bishops of *Egypt*, for scraping out *Proterius*, and inscribing himself and *Dioscorus* into the sacred *Diptychs*. Nor have I ever read any learned man that gave this wooden book any fewer then these two *Columns*. I have read of (g) *one* that gave it *four*, two in either leaf. The first contained a Memoriall of *Saints* already blessed: The second, a remembrance of good people at rest, but not yet consummated: The third made a rehearfall of *pious* and *exemplary* men, that they might be hereby more encouraged: The last was an enumeration of some *notorious* and *debauched* people, that they might by this means become ashamed of themselves, and in time amended. And into this *Column*, I could be willing, if the Church approve thereof, this railing *Doctour* might be inserted: Promising, that if ever I heare those *Diptychs* read in the time of the *Communion* at the *holy Table* (though layd *Altar-wise*, and all along at the *East-end-wall*) yet shall it not deterre me in my *devotions* from saying thereunto a hearty *A M E N*.

F I N I S.

